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THE SCROLL

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It had been planned to make the central topic of this issue of The Scroll that of Religious Experience. Most of the members of the Institute are engaged in the active work of the ministry. Their principal occupation as ministers is to interpret to men the religion of Jesus and to cause that religion to be applied in the transformation, the elevation and the enrichment of life. The question, What does religion actually mean to people? is one of central importance and perennial interest. The answer is found in no single phrase or formula, but in manifold experiences. The article by Dr. Jordan and the extract from Havelock Ellis's "The Dance of Life" will, it is hoped, suggest to others first-hand materials which they will wish to contribute to subsequent issues of The Scroll.

RELIGIOUS EXPERIENCES

By O. F. Jordan

The Religion of a Factory Hand

Jack Scroggs shall be his pseudonym, for I would not want to write of the religious experience of any convert under my ministry except by the use of a pseudonym. His life has been spent in a factory. When I first knew him, he was a powerful man who could lift loads that would stagger most men and put them down again without any seeming effort. He was called "Happy Jack" by his fellow workmen. His father had not been a religious man and he had grown up largely outside the influence of religion. Noted for the fluency of his profanity, he seldom used this gift in anger. In those days when the open saloon was on every hand, he often took a drink of beer with his comrades, but his evenings were given mostly to his family.

Three little boys and two girls cared for by a sweet-faced quiet little woman made up his home. As the family grew it became necessary to supplement the family income by some farming operations after ten hours in the factory. In the early morning and late at night this strong man drove himself, keeping the wolf away from the door and saving a little something besides. He belonged to no lodge and to no labor union. When I first knew him, his home and his comrades at the bar represented his total social life.

His first acquaintance with the church was made when he hunted up a Sunday school for the children. It was just because the Disciples church of the town was small and obscure and largely made up of factory people that he found it. He would never have

gone to the boss's church. The boss had subscribed ten thousand dollars to a great stone building and the next day had cut the men's wages, he said. The churches of the town represented the social strata. He sought a church which had made an appeal to his own class.

His interest in the children led him to start going to church on his own account. One noted that he came each Sunday a little neater in his attire. It was his custom to be at church punctually just as he would go to his factory, where he was not late once a year.

I shall never forget the evening when I first brought the religious appeal to him in a personal way. In a quiet way he explained to me that he believed that the kind of life the church taught was the right way, but it had come to him too late. He had habits which no man could ever break. He told me without ostentation of his profanity, and of his social life in saloons. He asserted he had no taste for liquor, but it would be hard to give up the friends of years, who could be kept only by going where they were. When I asked him if he wanted his boys to follow in his way of life, he saw suddenly that much more was at stake than his own happiness. I have known him for twenty years. It was the only time I ever saw tears in his eyes. I left him that night thinking of his duty to God with a new understanding of the relation of his life to his little children.

The following Sunday afternoon was one of great excitement in the factory section of that town. I was reliably informed that two men laid a bet that Jack Scroggs would never go through Monday without swearing. It was a big joke that the bluff workman had joined the church. But there were other thrills for the community during the week. Not only was Jack clean of speech, he was now telling his

comrades some good thing he had heard in church on Sunday. It was done without cant and made its impression. Within two years I could count twelve families that came into that church through the testimony of one honest Christian man who could never talk religion any other way than by repeating what he had heard.

These twenty years of Christian service have been uneventful save in the eyes of God. But they have seen five little children grow up to successful manhood and womanhood and go out into careers of usefulness. The house where merry children played is empty now. The mother that reared them is a semi-invalid. The strong workman is nearing the day of his retirement.

I think I can say quite definitely some day when perhaps I must perform the last rites over him, just what religion has meant in his experience. It broke the chains of habits which he despised. It brought him into a new society where the influences were for the good. It gave him vision for the tasks of fatherhood and outlook upon the needs of his community. He has never needed the ministry of religion in sorrow save in the loss of his father and mother, for his children all live. But this honest workman, who has found in religion moral power and social obligation, now looks forward to a new need and asks the Christ who has led him through the years concerning the continued life of the soul.

II. FROM DOUBT TO CERTAINTY

To my study some years ago came a young student of Northwestern University. He timidly inquired if he might have a half hour of my time for he was about to make a great decision. He told me of his early piety, and then of his work in the

science department of his university. The conviction had come to him that he no longer believed in the Christian religion. He saw the universe moving forward under the reign of law. Religion taught miracle. But before he left the church, he said he owed it to religion to hear what a minister would say to his doubts.

I encouraged him to talk. He told me of an experience of a fellow student who had been in doubt, and had gone to a minister. The minister advised him to pray, and see if he did not feel better. He did pray and did feel better, but on meditating on this experience he determined to pray to Mohammed and see if the same experience came. When he prayed to Mohammed he also found a certain quietness of soul. He concluded, therefore, that there was no objective reality to prayer. The man before me had found certain puzzling biblical questions. I encouraged him to talk about these also. For an hour he did most of the talking.

Then our conversation took a new turn. We began asking what there was in Christianity that the most skeptical mind was obliged to accept. Did he believe that the life of Jesus Christ was the finest setting forth of the possibility of human life? Did he believe that it was fortunate that the friends of Jesus had formed a society to keep alive his memory and ideals? Was it not necessary to hold to some hypothesis which would explain the universe and our own souls? Is not the hypothesis of God better than the hypothesis of Chance? While we talked of questions such as these, my student agreed that after all he was no atheist, and he was not an enemy of the Christian religion.

Then the question came, Has a man a right to stay in the church while he doubts miracles and does not hold to the inerrancy of the scriptures? If the Christian beliefs that a man holds are of more importance than those that he rejects, perhaps he ought to stay in the church while he studies his problems. If at last a man finds his views in the church somewhat at variance with those of his brethren, may he not have a duty to remain and bear testimony to the new light which he has found?

That evening's conversation gained a postponement of decision. It seemed right to this student to stay in the church while he hunted the truth, since he still believed in the Jesus way of life and in the organization which represents Jesus in the world.

I heard from him not long ago. He is a steady-going layman in a good church down in Illinois. Married, and settled in business, I presume that he has less time now to think over fundamental questions. But he has evidently found a basis for his faith, for I hear he is the Sunday school superintendent and a pillar in the church. Would not the church save many men like this, if she would exercise patience with honest minds that are in the quest of the truth?

Dawn brings us dazzling offers
With fingers gemmed and pearled,
And evening fills our coffers—
As we explain the world.

—Robert Vansittart, The Singing Caravan

AN INTELLECTUAL CONVERSION

(In the following rather long extract from "*The Dance of Life*," by Havelock Ellis, published recently by Houghton, Mifflin & Co., we have taken somewhat more than the usual liberty of quotation without the ordinary and proper formality of securing permission from the publisher. By way of compensation, and still more in the interest of readers who are looking for books which will vitalize their thinking and suggest far more than they say, we hasten to recommend this book for purchase and careful reading. Some books are to be borrowed and skimmed; some are to be bought and read and given away; some—including this—are to be bought and kept. The extract is from a chapter entitled "The Art of Religion.")

Like many of the generation to which I belonged, I was brought up far from the Sunday school atmosphere of conventional religiosity. I received little religious instruction outside the home, but there I was made to feel, from my earliest years, that religion is a very vital and personal matter with which the world and the fashion of it had nothing to do. To that teaching, while still scarcely more than a child, I responded in a whole-hearted way. Necessarily the exercise of this early impulse followed the path prescribed for me by my environment. I accepted the creed set before me; I privately studied the New Testament for my own satisfaction; I honestly endeavored, strictly in private, to mould my actions and impulses on what seemed to be Christian lines. There was no obtrusive outward evidence of this; outside the home, moreover, I moved in a world which might be indifferent but was not actively hostile to my inner aspirations, and, if the

need for any external affirmation had become inevitable, I should, I am certain, have invoked other than religious grounds for my protest. Religion, as I instinctively felt then and as I consciously believe now, is a private matter, as love is.

Then came the period of emotional and intellectual expansion, when the scientific and critical instincts began to germinate. These were completely spontaneous and not stimulated by any influence of the environment. To inquire, to question, to investigate the qualities of the things around us, and to search out their causes, is as native an impulse as the religious impulse would be found to be if we would only refrain from exciting it artificially. In the first place this scientific impulse was not greatly concerned with the traditional body of beliefs which were then inextricably entwined in my mind with the exercise of the religious instinct. In so far, indeed, as it touched them, it took up their defense. Thus I read Renan's *Life of Jesus*, and the facile sentiment of this book, the attitude of artistic reconstruction, aroused a criticism which led me to overlook any underlying sounder qualities. Yet all the time the inquiring and critical impulse was a slowly permeating and invading influence, and its application to religion was from time to time stimulated by books, although such application was in no slightest degree favored by social environment. When, too, at the age of fifteen, I came to read Swinburne's *Songs Before Sunrise*, although this book made no very personal appeal to me, I realized that it was possible to present in an attractively modern emotional light religious beliefs which were incompatible with Christianity, and even actively hostile to its creed. The process of disintegration took place in slow stages which were not perceived until the process was complete. Then

at last I realized that I no longer possessed any religious faith. All the Christian dogmas I had been brought up to accept unquestioned had slipped away, and they had dragged with them what I had experienced of religion, for I could not then so far analyze all that is roughly lumped together as "religion" as to disentangle the essential from the accidental. Such analysis, to be effectively convincing, demanded personal experiences I was not possessed of.

I was now seventeen years of age. The loss of religious faith had produced no change in conduct, save that religious observances, which had never been ostentatiously performed, were dropped, so far as they might be without hurting the feelings of others. The revolution was so gradual and so natural that even inwardly the shock was not great, while various activities, the growth of mental aptitudes, sufficiently served to occupy the mind. It was only during the periods of depression that the absence of faith as a satisfaction of the religious impulse became at all acutely felt. Possibly it might have been felt less acutely if I could have realized that there was even a real benefit in the cutting down and clearing away of traditional and non-vital beliefs. Not only was it a wholesome and strenuous effort to obey at all costs the call of what was felt as "truth," and therefore having in it a spirit of religion even though directed against religion, but it was evidently favorable to the training of intelligence.

The man who has never wrestled with his early faith, the faith that he was brought up with and that yet is not truly his own—for no faith is our own that we have not arduously won—has missed not only a moral but an intellectual discipline. The absence of that discipline may mark a man for life

and render all his work in the world ineffective. He has missed a training in criticism, in analysis, in open-mindedness, in the resolutely impersonal treatment of personal problems, which no other training can compensate. He is, for the most part, condemned to live in a mental jungle where his arm will soon be too feeble to clear away the growths that enclose him and his eyes too weak to find the light.

While, however, I had adopted, without knowing it, the best course to steel the power of thinking and to render possible a patient, humble, self-forgetful attitude toward Nature, there were times when I became painfully, almost despairingly, conscious of the unsatisfied cravings of the religious impulse. These moods were emphasized even by the books I read which argued that religion, in the only sense in which I understood religion, was unnecessary, and that science, whether or not formulated into a creed, furnished all that we need to ask in this direction. I well remember the painful feelings with which I read at this time D. F. Strauss's *The Old Faith and the New*. It is a scientific creed set down in old age, with much comfortable complacency, by a man who found considerable satisfaction in the evening of life in the enjoyment of Haydn's quartets and Munich brown beer. They are both excellent things, as I am now willing to grant, but they are a sorry source of inspiration when one is seventeen and consumed by a thirst for impossibly remote ideals.

Moreover, the philosophic horizon of this man was as limited and as prosaic as the aesthetic atmosphere in which he lived. I had to acknowledge to myself that the scientific principles of the universe as Strauss laid them down presented, so far as I knew, the utmost scope in which the human spirit could move. But what a poor scope! I knew

nothing of the way that Nietzsche, about that time, had demolished Strauss. But I had the feeling that the universe was represented as a sort of factory filled by an inextricable web of wheels and looms and flying shuttles, in a deafening din. That, it seemed, was the world as the most competent scientific authorities declared it to be made. It was a world I was prepared to accept, and yet a world in which, I felt, I could only wander restlessly, an ignorant and homeless child. Sometimes, no doubt, there were other visions of the universe a little less disheartening, such as that presented by Herbert Spencer's *First Principles*. But the dominant feeling always was that while the scientific outlook, by which I mainly meant the outlook of Darwin and Huxley, commended itself to me as presenting a sound view of the world, on the emotional side I was a stranger to that world, if indeed I would not, with Omar, "shatter it to bits."

At the same time, it must be noted, there was no fault to find with the general trend of my life and activities. I was fully occupied, with daily duties as well as with the actively interested contemplation of an ever-enlarging intellectual horizon. This was notably the case at the age of nineteen, three years after all vestiges of religious faith had disappeared from the psychic surface.

I was still interested in religious and philosophic questions, and it so chanced that at this time I read the "Life in Nature" of James Hinton, who had already attracted my attention as a genuine man of science with yet an original and personal grasp of religion. I had read the book six months before and it had not greatly impressed me. Now, I no longer know why, I read it again, and the effect was very different. Evidently by this time my mind had reached a stage of saturated solution which needed

but the shock of the rich contact to recrystallize in forms which were a revelation to me. Here evidently the right contact was applied. Hinton in his book showed himself a scientific biologist who carried the mechanistic explanation of life even farther than was then usual. But he was a man of highly passionate type of intellect, and what might otherwise be formal and abstract was for him soaked in emotion. Thus, while he saw the world as an orderly mechanism, he was not content, like Strauss, to stop there and see in it nothing else. As he viewed it, the mechanism was not the mechanism of a factory, it was vital, with all the glow and warmth and beauty of life; it was, therefore, something which not only the intellect might accept, but the heart might cling to. The bearing of this conception on my state of mind is obvious. It acted with the swiftness of an electric contact; the dull aching tension was removed; the two opposing psychic tendencies were fused in delicious harmony, and my whole attitude towards the universe was changed. It was no longer an attitude of hostility and dread, but of confidence and love. My self was one with the Not-self, my will one with the universal will. I seemed to walk in light; my feet scarcely touched the ground; I had entered a new world.

The effect of that swift revolution was permanent. At first there was a moment or two of wavering, and then the primary exaltation subsided into an attitude of calm serenity towards all those questions that had once seemed so torturing. In regard to all these matters I had become permanently satisfied and at rest, yet absolutely unfettered and free. I was not troubled about the origin of the "soul" or about its destiny; I was entirely prepared to accept any analysis of the "soul" which might commend itself as reasonable. Neither was I troubled about the

existence of any superior being or beings, and I was ready to see that all the words and forms by which men try to picture realities are mere metaphors and images of an inward experience. There was not a single clause in my religious creed, because I held no creed. I had found that dogmas were—not, as I had once imagined, true, not, as I had afterward supposed, false—but the mere shadows of intimate personal experience. I had become indifferent to shadows, for I held the substance. I had sacrificed what I held dearest at the call of what seemed to be Truth, and now I was repaid a thousand-fold. Henceforth I could face life with confidence and joy, for my heart was at once at one with the world and whatever might prove to be in harmony with the world could not be out of harmony with me.

Thus, it might seem to many, nothing whatever had happened; I had not gained one single definite belief that could be expressed in a scientific formula or hardened into a religious creed. That, indeed, is the essence of such a process. A “conversion” is not, as is often assumed, a turning towards a belief. More strictly, it is a turning around, a revolution; it has no primary reference to any external object. As the greater mystics have often understood, “the Kingdom of Heaven is within.” To put the matter a little more precisely, the change is fundamentally a readjustment of psychic elements to each other, enabling the whole machine to work harmoniously. There is no necessary introduction of new ideas; there is much more likely to be a casting out of dead ideas which have clogged the vital process. The psychic organism—which in conventional religion is called the “soul”—had not been in harmony with itself; now it is revolving truly on its own axis, and in doing so it simultaneously finds its true orbit in the cosmic system. In becoming one with itself, it becomes one with the universe.

THE CROSS

Wood of the Cross, you might have been
Pale-budded then for spring.
Wood of the Cross, you might have shared
New life with everything.

If there was need to cut you down,
They might have made of you
A little house in a silent town
Where dusky olives grew.

Lamb of the Cross, you might have been
Alive for many a day,
Walking with those who hold you dear
Along some ancient way.

If there was need for you to die,
Why did they kill you so?
Why did they make you tread the way
That low men used to go?

Wood of the Cross, you might have died
Ere many years had passed,
But now you will be blossoming
As long as earth shall last.

Lamb of the Cross, you might have been
A myth, a passing dream;
But now you are the risen Lord
Whom great and poor esteem.

—Anon.

RECHABITES: ANCIENT and MODERN

By Frederick E. Lumley

All human progress has been accomplished by reaction. Hebrew progress is no exception. The records preserve many examples, but one is so similar to present-day phenomena as to merit special attention. This is the case of the Rechabites, briefly but significantly pictured by "the weeping prophet."

It seems that the ferocious Jehu, after slaying Ahab's sons and Ahaziah's brethren, continued his mad way and came upon one Jehonadab, the son of Rechab. After making the somewhat ironical inquiry, "Is thy heart right?" he extended an invitation to mount the chariot and "come with me and see my zeal for Jehovah." This zeal consisted in a journey to Samaria, where he destroyed the remnants of Ahab's following, trapped the prophets of Baal and smote them one and all and then demolished the temple.

"Rechab" means a rider on camels, and this man is remembered only as the father of Jehonadab and founder of a clan of the Calebite branch of the Kenites. This clan was nomadic to the fall of Judah, when it was found in Jerusalem. In the days of Jehoiakim, Jeremiah was sent to take the Rechabites into the temple and offer them wine. Then came forth their stout declaration of loyalty to the old paths, for they boasted that they did not use wine, live in houses, cultivate vineyards or fields of grain. They always lived in tents. We hear nothing more of them.

The Rechabites lived near enough to the other tribes in Canaan to see the drift of things. They watched their tribal brothers leave off the old nomadic habits—their beloved habits—and assim-

late with the natives. For one thing, the inpouring Israelites took up agriculture and horticulture, as was quite natural, those being the characteristic occupations of the country. That change involved modifications of family, political and religious life. Significant changes in any part of the social system always produce modifications through the whole. For one thing, the successful practice of agriculture—according to the prevailing belief of the time—involved respect for and worship of the god of agriculture. This was Baal. And when one regards the matter in this light, it is easier to understand the apostasy of the people.

The Rechabites observed this process of assimilation, but kept themselves out of it. They may have lifted their voices in protest and warning, but there is no evidence of it. At any rate, they did not stop the process. Their name is but a memory for reaction, for holding fast to unadaptable ways. Not one constructive suggestion has survived them. They easily typify an uncompromising and impossible stubbornness, an unyielding and stagnating hardness, a dogmatic absolutism, that is quite survivalistic and dangerous.

The world is as if they had never been. Not quite, for they have left a spiritual progeny of no mean proportions. From that day to this the earth has never been quit of their kind—their kind industrially, politically and religiously. And their descendants give no greater promise of a more significant immortality.

Since the beginning some men have dared to be pioneers, to search out new ways of feeding the multitudes, new ways of political procedure, new ways of conceiving and finding God. They have endured unspeakable hardships to guarantee the success of their experiments. Some have failed;

a few have succeeded. And these have kept faith—not “the faith”—alive in the world. Through these experiments the golden thread of meaning, in this terrestrial experiment, has gradually been uncovered.

Whatever their form of trial, however, they have been hindered by reactionaries. There have gradually been segregated the industrial fearful who, having solved their own problems of existence—as the Rechabites did—stand pat on the old system of success and refuse to go further. They assure us that there is nothing better than what we have, except more of it. The system of property-holding is all right, and it is all right for those who have property. They say that if the poor will only “make an effort” they will eventually reach a place of safety. In their view poverty is due to laziness or improvidence, or both, and is a necessary punishment for such an attitude. And so, speaking economically, the Rechabites are still with us.

The new life in Canaan demanded many political changes. There was the problem of the concentration of the tribes within a smaller area and the adjustment of the conflicts arising therefrom. Contacts with strangers were more numerous and every new contact was loaded with explosives. The ever-present emergency of attack from without and within had to be met by more careful organization. These and many other matters were highly complicated, but they were handled with resolution and ingenuity by the majority of the Hebrews. A more or less distinct and self-centered aggregation of tribes had to learn how to make a nation and live together as one people. It was a difficult problem, but it was measurably solved.

But the Rechabites contributed nothing. They lived in Canaan for security, but would take no part in the political process by which the security was

generalized. They would gladly receive, but they would not give. In spite of the success of national life, they remained on the level of an outworn and impossible individualistic order.

Both tendencies are yet in the world; they are found in America. We have numbers of "faith-full" persons who strive to meet the problems of the new world and bring harmony out of chaos and strife, who show us that the day of tribal, state and national selfishness is gone, who are striving and sacrificing to unite the warring factions of mankind into something like a consistent and effective whole. They count life and fortune nothing if perchance they may win harmonious development.

But the Rechabitic remnants stop on the level of individual selfishness or tribal organization, or "state's rights" or "America first." They will never admit that humanity is of more importance than any nation. On that proposition they are rechabitic—to coin an appropriate adjective. They refuse to mount the high level of democratic internationalism. And of course they are, like their ancestors, on the downward slope to extinction. The movement toward human understandings and world organization is hindered by them, but it will not be stopped by them.

This parallel is most interesting from the religious point of view. Modern disinterested scientific investigation is a form of migration from the desert of dogmatic absolutism to the uplands of a liberal faithfulness. If no other idea except that of evolution had been released among men by this movement, the change of worlds would have been far greater than that made by the Hebrews. But many other ideas have been liberated as well. At any rate, we live in a new world—a land of intellectual and spiritual "milk and honey."

These changes include a new conception of God and of the world, a wholly different notion of Christ and His work for men, a radically modified idea of redemption, a decidedly different interpretation of the church and its mission, a reconstructed conception of man and his nature. These are as real and as attractive as the mountain vineyards and the pleasant valleys of Canaan to the Hebrews. The Israelitish wanderers might have conceived their mission as one of turning the land of milk and honey into a desert and thus effecting the adjustment. They did not attempt that, but rather modified themselves to meet the new conditions. And they survived, as a consequence, and gave much to the world. And this is our modern situation. The new world produced by science is here and adjustment is unavoidable—or extinction like the Rechabites.

But the modern Rechabites have sensed the drift of things. They have seen what they call the worship of Baal. And they have put their heads together in council and have stiffened their backs in protest. They cannot endure new conceptions of God, reconstructed views of Christ, changed notions of the church and of men. They adhere more firmly to the old ways. Physically speaking, they live in the twentieth century, ride on its trains, use its telegraph and telephone systems, enjoy its motor cars, profit by the marvelous perfection of modern exchange and otherwise lock themselves in with the march of affairs. But religiously speaking, they are back in the Middle Ages or the desert. They are far less consistent than their ancestors.

It goes without saying that these people do not call themselves Rechabites, and they would lustily repudiate the suggestion of relationship. They call themselves Fundamentalists, or something with a

similar connotation, but they are of thorough-going Rechabitic stock on the intellectual side. The name is nothing, however. One can see the thing underneath the name. And the thing is just blind reaction—just plain, old-fashioned stubborn adherence to the old.

The psychology of Rechabitism is always interesting. The dominant emotional state, admitted and conscious or not, is fear—fear of the new and the unknown. In their view the world is essentially hostile and life is very precarious. Nothing is to be done that will let loose any more cosmic wrath.

On the rational side, the Rechabites are “fundamentally” mechanistic. Granted their premises, the conclusions cannot be assailed. Given a start, they will follow through carefully enough because the way is well trodden and little reflective thought is required. They are not experimentalists, not full of faith as they sometimes affirm. They do not believe in emergencies and progress.

With respect to practice they are negative and resistant. They walk backward through life, ever expecting affairs to be declared bankrupt and wound up. As practical adventurers they are hardly as far along as Noah. They are not trying to save humanity viewed as a stream with more future than past. They are sincere in aiming to save out all they can, although the method is antiquated, and then they leave the rest to an inevitable and speedy consummation.

In sharp contrast are the methods of the moderns. The dominant emotion is love; they have no fear psychosis. On the rational side they are illogical because they are artistic. They are illogical because the most is yet to be discovered. They have a questioning mood. They are not usually found defending something, but rather investigating something.

They lack certainty, it may be—at least in the old sense—but they have a greater satisfaction—that of discovery. They learn from failure and hence *they have faith*. The persons with a closed system never have any faith; they have certainty. What they call faith is simply hindsight. The moderns are ever looking toward the light. They construe the world in morning terminology. It is always toward evening with the Rechabites.

The behavior of the moderns follows their belief. They try to arrange, with the help of faith in a loving Father, a long process of education. A million heroic endeavors testify to this. The Rechabites simply proclaim and pass on. They manipulate the fears of men, whereas the moderns work by love. The Rechabites strew taboos everywhere; the moderns plunge in and make discoveries and ever go from truth to truth. To the one group the whole human experiment is a colossal failure, and a new start must be made—a wholly new start. To the other group a wholly new start is ever being made and the whole continues to yield some sprouts which promise incalculable success.

Ohio State University.

THE APPEAL OF THE PICTURESQUE

Everyone who undertakes to raise money for benevolent or educational purposes or to enlist individuals for service knows that it is easier to get subscriptions or volunteers for some picturesque, interesting and distinctive enterprise than for the general advancement of a worthy cause. It is easier to get money for a building than for endowment because the building will be a visible monument to the donor. It is easier to get life recruits to vol-

unteer to go to Tibet under the persuasive influence of the heroic death of Dr. Shelton than to get men and women to agree to give their lives to whatever service may be most needed.

It is all right enough to take advantage of the greater persuasiveness of these specific appeals, but the fact remains that the necessity of using them is an indication of a somewhat elementary stage in the development of benevolence and devotion. He is not the best type of volunteer for military service whose offer of himself is conditioned upon his being assigned to some particular post which appeals to his imagination.

Even great and rich institutions usually lack funds which are available for any purpose, because donors have been more interested in endowing some particular portion of the enterprise than in helping to make it successful as a whole. It is never very difficult, with a proper appeal, to raise money for scholarships, for the idea of helping to pay the expenses of poor boys in college makes a very natural and proper appeal to human sympathy. But nobody ever endowed the heating plant of a college. The coal bill makes no sentimental appeal. If people are to be developed in the direction of wise giving, both of funds and of self, there must be less and less dependence and emphasis upon the specific, picturesque and sentimental side of the appeal and more upon the significance of the total enterprise.

Fellows and readers are especially requested to send brief notes upon recent books which they have read. A post-card will often do. This mutual stimulus and guide to good reading can be made very helpful, especially to those who help.

WORDS, WORDS, WORDS

By T. V. Smith

Unquestionably much of the business of mankind is done with the mouth. Between the Alpha and the Omega of our alphabet lie encompassed the power of science, the beauty of art, the insight of philosophy, and the magic of religion. Words, words, words—they are our means to rationality and quiet symbols of our human achievement.

But words need watching. They have been given such a strategic place in human life that they can easily become despotic masters of men. One way of keeping them under control is to write dictionaries. But this is to set words to guard words. Another way is to demand the non-verbal meaning of words. But back of either attempt ought to lie an investigation into the very meaning of meaning itself. This is a task that appeals to but few. Many men like to observe, but few to observe observing; many men like to think, but few to think about thinking. Such activities are, as Plato would say, twice removed from reality; but they are sometimes necessary if reality is to be kept safe for humanity. Of the few who are called to such an abstract quest, only a very few can make clear what the meaning of meaning means to men.

This abstract introduction is to call attention to a concrete treatment of the whole problem of meaning as it is tied up with words. *The Meaning of Meaning* is the newest addition to the International Library of Psychology, Philosophy and Scientific Method, and it is certainly one of the most significant studies that good series contains. The authors

are Englishmen, Ogden and Richards; the publisher, Harcourt, Brace & Company. Any man who uses words will enjoy reading this book, whether he understands it or not. Sample it by reading the following happily expressed moral—a Fable concerning Amoeba:

“Realize thyself, Amoeba dear,” said Will; and Amoeba realized herself, and there was no Small Change but many Checks on the Bank of the Future wherein the wild Time grew and grew and grew. And in the latter days Homo appeared. How, he knew not; and Homo called change Progress, and the How he called God . . . for speech was ever a Comforter. And when Homo came to study the parts of speech, he wove himself a noose of Words. And he hearkened to himself, and bowed his head and made abstractions, hypostatizing and glorifying. Thus arose Church and State and Strife upon the Earth; for oftentimes Homo caused Hominem to die for Abstractions hypostatized and glorified; and the children did after the manner of their fathers, for so had they been taught. And last of all Homo began to eat his words.

Now, after much time, there appeared Reason, which said, “Wherefore hast thou done this thing?”

And Homo said, “Speech bewrayeth me.”

To whom Reason, “Go to now and seek the Doctrine of Symbolism, which showeth that the bee buzzeth not in the Head but in the Bonnet.

But Homo harkened not, and his sin was the greater in that he was proud and obstinate withal. For as Philosopher and Economist he said, “We will tend to give the matter our careful consideration”; and as Returning Warrior he asked, “What, grannie, didst thou say in the Great Wars?” And

as Plain Man he continued to splash solemnly about in the Vocabulary of Ambiguity—and all the while the Noose was tightening and Homo began to grow inarticulate.

Then had Reason compassion on him, and gave him the Linguistic Conscience, and spake again softly: "Go to now, be a Man, Homo! Cast away the Noose of Words that thou hast woven, that it strangle thee not. Behold the doctrine of Symbolism, which illumineth all things. What are the Laws of Science? Are they not thine own Conceptual Shorthand?"

And Man blushed.

And Reason asked again, "What is Number? Is it not a class of classes, and are not classes themselves thine own convenient Fictions? Consider the Mountain Top—it Hums not, neither does it Spin. Cease, then, to listen for the noise of the humming. Weary not thyself in unraveling the web that hath never been spun."

And Man replied, "Quite."

Then sang Reason and Man the Hymn of 1923—"Glory to Man in the Highest, for Man is the Master of Words"—nineteen hundred and twenty-three.

And the sound of the Hymn ringeth yet in our ear.

Thus the Realization of Amoeba ended in the Realization of an Error.

"God laughed when he made the Sahara," says an old African proverb—but Man may yet discover the uses of Dust.

The University of Chicago.

FOR THE LAST SERVICE IN AN OLD CHURCH

(To be sung to Schubert's "Ave Maria")

Here have we seen Thy face, Father and Friend.

Here have we worshipped at Thy altar.

Here hast Thou stayed us when we falter.

Here dost Thou to our prayer attend.

When weary, worn and heavy-laden,

Within this place we find Thy peace.

To youth and age, to man and maiden,

Have come the joy that shall not cease.

Here have we seen Thy face.

Here have we heard Thy voice, Comrade and Guide.

Beneath this roof we have been near Thee.

Within these walls we feel and hear Thee,

Here press Thy hand and touch Thy side, Thy
wounded side,

'Neath loftier arches be Thou with us still,

Our Friend, our Comrade and our Cheer.

Thy presence ampler spaces fill,

And have Thy dwelling there as here.

There may we hear Thy voice.

—W. E. Garrison.

NOTES OF RECENT BOOKS

I have just read with great delight T. R. Glover's *Progress in Religion to the Christian Era*. It is the clearest and most comprehensive survey and exposition of the development and meaning of the great movements which lie back of our religious thought that I have read. It really illuminates things, it is good for one's horizon and perspective, and it builds a background for one's thought.

Baltimore, Md.

H. C. ARMSTRONG.

Among other books I have lately enjoyed is Fosdick's "*Christianity and Progress.*" He seems to be unduly controlled by an autohypnosis induced by fear of an anthropomorphic deity, and his critical view might be historically improved, but he is very stimulating and helpful.

Huntsville, Texas.

EDWIN C. BOYNTON.

The book that has been of the most help to me in my recent reading is "*The Art of Preaching,*" by Charles Reynolds Brown. I have read the book through twice, and portions of it several times, and will refer to it again and again. The chapters that stand out now, for me, are the first one on "The Significance of the Sermon," the fifth on "The Lighter Elements of the Sermon," and the last two on "The Setting of the Sermon" and "The Soul of the Sermon." No preacher can afford to be without this book.

Sterling, Ill.

RALPH V. CALLOWAY.

One of the most delightful books I have recently read is "*Silhouettes of My Contemporaries,*" by Lyman Abbott. It is rich in portrayal of some of the outstanding leaders of the best thought of the past fifty years in America. It contains a wealth of personal experiences useful to a minister.

Indianapolis.

JOSEPH A. ARMISTEAD.

THE ANNUAL MEETING OF THE INSTITUTE

The twenty-seventh annual meeting of the Campbell Institute was held in the University Church, Chicago, July 30 to August 1. The attendance was good, though not so large as last year owing partly to conflicting engagements on the part of the Indiana members.

The first session was a round table discussion of The Scroll, led by the editor, Dr. W. E. Garrison. In a business session later the conclusions of this session were embodied in a recommendation to enlarge The Scroll and extend its circulation. After many years of searching for a task definite enough and vital enough to enlist the heartiest co-operation of all the members, it was decided that we have right in our hand, in The Scroll itself, the best possible enterprise. The field is open for a constructive liberal publication and it is the kind of undertaking which is constantly before all the members and one in which they may all share.

The secretary reported that more members have promptly paid their dues this year than for a long time. After meeting the expenses, chiefly those of publishing The Scroll, there was a balance on hand of \$164. The increase in the printing bill this coming year will require still larger receipts.

The dinner at the new Quadrangle Club Monday evening was presided over by the president, H. P. Atkins. The work of the Institute and the means for its extension were discussed. Levi Marshall, C. G. Brelos, G. B. Stewart, J. Leslie Lobengier, Karl Borders, Ralph Calloway, Brogden and others participated in the conference.

On Tuesday morning an inspection was made of the new Auditorium and Church House of the University Church, which were nearing completion. The style of the architecture and the provision for various activities make this a notable enterprise in which the members of the Institute were keenly interested. In the afternoon Karl Borders told of his experiences last year while engaged in relief work in Russia. Through his contact with the Russians in Brotherhood House, Chicago, of which he is the head, he was somewhat prepared for his work

in Russia, and the experiences there have greatly increased his resources for dealing with the problems he meets in the Russian colony in Chicago.

Tuesday evening, after another dinner at the new Quadrangle Club, a business session was held, at which the following matters were discussed and acted upon:

1. It was voted that the future program of The Scroll be left to the editorial staff and the secretary, with the suggestion that due consideration be given to making it a bi-monthly.
2. It was recommended that the officers or other representatives of the Institute visit the large universities of the country during the year, where there are groups of Disciple divinity students.
3. It was voted to have a lectureship by some distinguished scholar in connection with the next annual meeting of the Institute.
4. The nominating committee, Messrs. Borders, Brogden and Stewart, reported as follows: President, Burris Jenkins; vice-president, Ralph Calloway; secretary-treasurer, E. S. Ames; editor of The Scroll, W. E. Garrison. These members were elected to the offices as indicated.

The closing session on Wednesday was devoted to consideration of the distinctive work of the Disciples. Some held that in so far as they are distinct they defeat their own purpose. Others contended that the Disciples had always intended to cultivate only that distinctiveness which arises from a clearer and more adequate interpretation and stressing of that which is commonly held by all Christians. Still another contention was that in this day of new knowledge and methods, it is important to pioneer in the directions in which scholarship and practical wisdom point. This requires the kind of initiative, experimentation and courageous enterprise which

the Disciples displayed in the beginning of their movement, but which they have too largely lost in an uncritical tendency to fraternize and be "respectable" among "other denominations."

Among other members present at some of the sessions, in addition to those already mentioned, were Rothenburger, Willett, Rice, Kincheloe, Nichols, Park, Faris, Bean, MacClintock, Henry, Jordan, Givens, Robertson, Chapman, Slaughter, Nelson, Tupper, Wise, Payne.

E. S. AMES, Secretary.

NOTES

During the sessions of the Institute there was expressed many times the idea, which has often been voiced before, that we need in the Institute a statistician who will systematically study the Year Book of the Disciples through a period of years and report results in The Scroll. There are many interesting facts in these statistics which do not get adequate attention. There are also many things to be noted in the curve of our current history. One of these is a comparison, at many points, with the Year Books of other denominations. Isn't there in our membership some pastor or teacher who has a natural liking for this sort of thing, and who would like to exercise his talent in this way for the benefit of all?

Remember the "iron men"! They are needed all the time. They fight for the true faith. None of them passes away in vain. They are not immortal. There must be successors. No three of your many soldiers go into a better cause. Think how unheroic it must be for "iron men" to be sent for milk or mush, when they might uphold The Scroll and carry it to the eyes of the needy and the unenlightened!

It is proposed to have one day "regional" sessions of the Institute this year in such cities as Indian-

apolis, Cincinnati, Des Moines, Cleveland, Kansas City. The secretary volunteers to share with other officers or members the perils of travel and false brethren in order to spend Monday now and then in this experiment.

Members, and still more those who are not members of the Institute, need to be reminded that membership is open to any man who is a college graduate. He does not need to make application or be elected or voted on, but the door is wide open for him. He does not have to be a liberal or a radical or a malcontent.

The annual meeting this year was purposely put after the last Sunday in July in order to accommodate the men who have their vacation in August. It made little difference in attracting members and probably made it impossible for the Indianapolis men to come. They have usually been among the best supporters of the Institute meetings.

If the officers are to arrange for a lectureship for the next annual meeting they will have to begin making plans soon. They would appreciate suggestions from the members as to men who might be secured. The intention is to secure men of the very first rank. The lecturer would probably be asked to give three lectures—open lectures to which the public would be invited.

During vacation days in Pentwater the secretary has read with great profit two books, which he commends most heartily to all members of the Institute. They are, "*Art and Religion*," by Von Ogden Vogt, and "*Man and Culture*," by Clark Wissler.

H. P. Atkins and family of Cincinnati have been living in George Campbell's Pentwater cottage this summer. They fell in love with the place and have purchased a lot and contracted for the erection of a cottage.

A movement is on foot to build a golf course in Pentwater. It should be ready for use in 1925. We predict that this will bring many Institute men to this beautiful spot. It is not too early to begin practice for a tournament!

ABOUT THE SCROLL

At the annual meeting of the Institute it was suggested that each month half of the magazine be devoted to articles upon a single topic. The following are some of the topics proposed: Religious education. Church architecture. Church finance. Planning a church program. Surveys and statistical studies. The sociological study of a parish. Democracy in church government and administration. Paradoxes of religious attitudes and habits. Evangelism. Forms for marriage, funerals, baptism, infant-dedication, communion. Ministerial ethics. Why people are out of the church: a study of apparently non-religious persons. Church organization. Church quarrels.

Some of these subjects perhaps would be less rewarding than others. Some are instantly appealing. We hope the list will prove suggestive and that members will find themselves stimulated to write on these or other themes. Ten men were asked to make contributions on Religious Experience for the present number. One did. Twenty men were asked to send notes on new books, and post-cards were sent to them for that purpose. Four responded.

The Editor and his wife are sailing for Europe on Dec. 12 for four months of study. His address will be: Care of Thos. Cook and Son, Rome, Italy. During this period, the Secretary-Treasurer will be in charge of The Scroll. Send all contributions (as well as iron men) to E. S. Ames, Faculty Exchange, University of Chicago.

THE SCROLL

Volume XX

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No. 2

Editor.....Winfred Ernest Garrison

PERSONAL RELIGIOUS EXPERIENCES

These personal histories were received in answer to the following questions:

I. Childhood to age of twelve.

1. Home influence—Was it religious? Was there definite religious instruction? Family worship? How was Sunday observed?

2. Church influence—Denomination? What impression did the church services make? And the Sunday School?

3. Personal activities—Nature of prayer and other religious acts. Did you have a sense of sin? In what did it consist and what did you do about it?

4. What were your ideas of God, heaven, hell? Did you have definite fears? Of what?

II. Adolescence.

1. Did you have social life in church circles, or in other "sets," or both?

2. Did the question of joining the church or any religious society confront you at any time? How did it arise, through direct influence of pastor, or teacher, or through reflection? How intense was the problem? How was it settled? Age?

3. Has your religious development been continuous since that time? If not, indicate nature and occasions of change? Did you have the same kind of experience, (such as struggle, anxiety with sudden decisions, or gradual growth) in other lines? For example, in choosing occupation, taking up social interests or some form of art?

III. Present Attitude.

1. Do you consider yourself religious? What

would you give as reasons for saying you are religious? or non-religious as the case may be?

2. Are intellectual problems prominent in your experience? If so, what are they?

3. Do you get religious values in other than so-called religious exercises? For example, in "secular" work, entertainments, or anything of that kind?

4. How do you determine whether a thing is right or wrong for you to do?

NO RELIGIOUS CONNECTION

I had no religious environment as a child. When about twelve years old, I was interested in observing the religious attitude of certain Catholic children whose actions seemed ridiculous to me. Their extreme piety had apparently no beneficial effects as they were extremely dishonest and devilish. I decided later that their faith was purely mechanical, forced upon them by the superstitions of their parents. For seven years I had no occasion to lie or be dishonest as I lived shut off from everyone save my parents who impressed upon me the value of telling the truth. However, I was very cross and wanted my own way. Since I am older, I respect myself too much to lie, but often find myself in positions which make it almost dangerous to tell the truth. Twice I have been tempted by some one else to be dishonest in school work.

Only my parents had any influence upon me when I was very young, that is, until I was about nine years old. At this time I was for a part of the day under the influence of a school teacher and classmates. All other ideas came through books, for I had no companions out of school and spent all my time reading any and every book that I could lay hands on. Later, in high school, I formed

a friendship which has encouraged me to study faithfully and changed the whole trend of my life.

When about ten years old I had a decidedly good opinion of myself, which was fostered by the school principal and certain older pupils. Two years later, upon entering high school, I awoke suddenly to my own deficiencies, became self-conscious, reticent, and dissatisfied with myself. A short while ago I was suddenly awakened to a new zeal for study, occasioned by the friend already mentioned.

I never accepted orthodox Christianity and consequently have had no necessity of doubting any of its dogmas. Fortunately my parents, who are not religious in the accepted sense of the word, did not force any unbelievable tradition upon me, when I was too young to understand. When I came to think for myself, I used my reasoning powers and formed my own conclusions.

I have always felt under obligations to do my college work thoroughly. I am anxious for the approval of my parents and instructors. All my life I have tried to control a ridiculous fear of certain things such as strange people, strange dogs, and the dark. I am never willing to remain so much as a second in a dark room and I rarely retire without looking first under the bed and in the closets. I dread the thought of people near to me dying, but I have never feared death myself, as that would mean an escape from witnessing the death of others. As a child, I longed to die before my parents, but I have decided that that wish is selfish.

When able to think for myself, I saw that a God was necessary to interpret all experiences, and have never understood how anyone living can doubt a cause of His existence. The same reason which leads me to believe in God leads me to disbelieve just as strongly in the divinity of Christ

and the inspiration of the Bible. The latter seems to me to be history, superstition, and myths, no more to be relied on than the Koran or the Book of Confucius. I can never satisfy myself as to the nature or probability of a life after death, but feel convinced that either consciousness or nothingness after death is necessarily good, since either state is the will of God.

I dislike the so-called orthodox churches, since I have found no one to look a problem squarely in the face, and as far as I know, all evade natural questioning. One Christian woman, the head of a religious organization, with whom I had some dealings, was shocked and horrified at some questions I dared to put to her. I had always felt doubtful of her sincerity and now at this point I lost my respect for her, not understanding why her belief made it necessary to hush all questioning. In fact, the few professed church-goers whom I have known, especially women, I have felt to be hypocrites and pretenders. I detest hypocrisy and lying above all things. I respect people who mean what they say. I admire the ethical and moral principles taught by Christianity, as I do those of the Jewish faith, or as I should those of any religion which would lend itself to the intellectual and moral welfare of humanity. At present my only wish for the future is to study and travel. I do not like to look very far ahead.

I am happy if things go to suit me. My parents say that I am cranky, while my roommate declares that I am good-natured and easy to get along with. I am an American, twenty years of age, and have no church connection.

A THEOSOPHIST

The first seven years of my life were spent in Germany. My mother was an intensely religious woman, so much so that father's relatives called

her fanatical. Father was just the opposite, although they both belonged to the Evangelical Lutheran Church. At seven I left my parents, and two brothers and a sister (all younger than I) to come to America with my paternal grandmother and an aunt.

Childhood. 1. From seven years of age to nineteen years I was brought up by a grandmother, an aunt, and an uncle, who were all so-called "Free-thinkers." However, I was allowed to attend Sunday School, which I did very regularly. Although an agnostic so far as God and a soul are concerned, grandma did give me constant and very definite moral instructions and taught me the Lord's Prayer and various religious verses and hymns in German.

Sunday was observed in the usual German fashion. It was looked upon by all of us as a day of rest and recreation, the latter consisting of trips to the parks, the woods, of visits to friends and relatives or from them. No one went to church but myself.

2. I attended the English Congregational Sunday School. I was very fond of the services, the lessons and the music.

3. The moral teachings, as grandma gave them to me, made a deep impression on me. For instance, I never indulged in a lie but once (I do not remember the circumstance.) Grandma found me out and refused to believe anything I said after that for a long time, and not until I had begged and pleaded with her to trust me again and had promised to be perfectly honest.

4. Had none.

Adolescence. 1. I had social life among the neighbors and our German friends and relatives.

2. I left Sunday School at seventeen years because the pastor asked me to take charge of a children's class and I had to tell him that I did not

believe in the Christian doctrines as taught by the church, hence could not honestly teach them. (I had been reading Darwin's *Descent of Man and Origin of Species*.) Through my own reflections and the Agnostic teachings of my grandmother I had slowly become an Agnostic myself but had continued my attendance at Sunday School because I liked the activity.

3. I attended another Congregational Sunday School between eighteen and nineteen years of age through my love for the teacher with whom I had become acquainted. Her class was made up largely of wealthy society girls who never knew their lessons. I felt out of place in her class, being poor and faithful in my studies. After a few months I ceased going, partly, however, because it seemed hypocrisy to me to attend when I could not believe. The teacher looked me up at Christmas time to bring me a gift and asked me why I had been absent. I told her the above reason and she told me that that was all the more reason why I should attend. So I began again and continued until I moved out of the district. I was then nineteen years of age and had graduated from high school and begun my teaching career in the Chicago schools. I taught for six years in a school near Hull House. The first two years I lived at Hull House in the Jane Club. While there I met and became acquainted with Irish Catholics, Jews, Socialists, etc. Through the former I went occasionally to the Jesuit Church near by and had two interviews with Father Lambert there, who tried to prove to me the existence of God and the soul, but I could not be convinced.

My Jewish friends and one American girl, also living at the Club, introduced me to the lectures of The Society for Ethical Culture. Mr. Mangasarian was then the lecturer. I soon joined the society and remained in it till I was nearly thirty or about

ten years. My reasons for leaving: I had become a very close friend to a Catholic girl, for whose sake I made a thorough study of the Catholic religion. This was between the ages of twenty-six and thirty years. With her I attended Catholic lectures for Non-Catholics given by the Paulist Fathers. I studied their books. I did a good deal of my own thinking, however, and reasoned myself into the belief in a Supreme Being and the existence of a soul in each human being. I began to realize the logical as well as practical necessity for such a belief. I became a theist. I continued to attend Catholic services with my friend and enjoyed them. Meantime, my own reflections about God and the soul continued and I built up a theological scheme or doctrine of my own, which was largely of the higher Pantheistic type. When I was twenty-nine years old, I boarded with a lady with whom I often discussed religion. One day she said, "You speak as though you were a Theosophist, are you?" I told her no. I had never heard of Theosophy. So she gave me a pamphlet called the Ocean of Theosophy by Wm. I. Judge, which I read soon after. That same night, however, I looked up Theosophy in Chamber's Encyclopedia. The article was written by Annie Besant, whose name was unfamiliar to me then. But both her works and her name have become very dear to me since. I joined the Theosophist Society four years ago at the age of thirty.

Present Attitude. 1. I certainly consider myself religious. Because I try to regulate my conduct, my thoughts, my aspirations according to my intuitive knowledge that I am the "temple of the Living God."

2. Intellectual problems have always been my delight. Natural phenomena interested me even in childhood and caused me to speculate about them. While studying chemistry in high school, I

built up a theory of the atomic and molecular structure of matter which was not in accord with the popular theory then taught. I based mine on the assumption that all the many elements were composed of the same kind of atoms.

One of the most vital problems which engaged my mind since I had read Darwin was the problem of heredity. It was a problem for which I never found a satisfactory conclusion, until I believed in the law of soul reincarnation, a cardinal doctrine in Theosophy. I know now why there is such a vast difference in the mental equipment of my sister (the youngest of four children) and myself. The same difference exists in other families, and it had puzzled me always to account for the difference.

3. If you call moralizing about every kind of experience (work and play) getting "religious values" then yes.

4. As a Theosophist, I try to eliminate every vestige of selfishness from my thoughts, words, and actions. Whenever I have failed to do so, I have done wrong.

A FOLLOWER OF ROBERT G. INGERSOLL

During my period of childhood, i. e., up to the age of twelve, my religious experience was of a rather intangible sort. My mother was an invalid and I did not feel her influence as much as does the ordinary child during this period. During this time I was in charge of several different governesses. The only one, however, that had any part in my religious development was an intense Irish Catholic. She came to us when I was six years old and remained until I was about fourteen years old. Her mind was a melting pot of Hell fire and Brimstone, the proverbial forked-tailed devil and the absolute powers of the priest. In addition to this,

she fairly exuded superstitions of all kinds and forms.

Up to the time this woman came into my life I did not know the meaning of the word fear, but through her vivid portrayals of what the devil would do to me if I did not behave myself, I became to a certain extent imbued with Catholic superstitions and fears.

When I was about eleven years old my mother's recovery was complete and she came home to us. Before this time I had been taken to see her two or three times a week and her influence was not of the moulding character that a mother's influence usually is during this period. Mother was greatly annoyed by the attitude towards religion that I had gained by contact with this woman. She talked to me and gradually I grew away from the Catholic doctrines that had been imbedded in my faculties by this woman.

My father, who has always been more of a companion than a parent, has always exerted a great influence in my life. He is a free-thinker and a man belonging to no religious sect and whose religion might be summed up in his love and idolatry for his family.

When he learned of this woman's influence in my religious development, he started to talk to me about religion in general with the result that I held off joining any religious sect whatever, even my mother's which was Episcopalian. The result is that I have never been baptized and neither am I a member of any religious sect. Religion is never discussed at home because of the radical difference in views of different members of the family.

However, I had the religious influence of my mother and sister and the nonreligious influence of my father in private talks I had with them. I cannot ever remember seeing my father attend church. He was brought up in such an intensely

narrow Episcopalian atmosphere in his youth that he has not been in a church since his marriage.

I attended Sudnay school and church with my mother and sister for a while, but it got to be such a bore that I used to stay home Sunday mornings and go driving or horse back riding with father. His influence of course was felt at these times as I used to question him continually.

About this time I was sent to military school where I was forced to attend two church services and Sunday school every Sunday and in addition to this we had chapel every morning and prayers every evening and a long-winded Latin grace spoken with much hypocritical gusto at meals. I attended the Episcopal services for three years until the mention of that sect gave me a shudder of loathing. I then switched to the Presbyterian Church simply because the service was shorter.

The ceremonials of the Episcopalian High Church I always considered superstitious and foolish. The part of the service that was especially antagonistic to me was the "I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sin, the resurrection of the body, and the life everlasting," where the congregation face the altar and cross themselves.

I can remember asking several of the fellows who were almost frantically religious their evidence for everlasting life, for the resurrection, what the Holy Ghost was, and what Catholic meant. However, those who were most orthodox in their opinions had the least basis for their belief. They were swearing to believe something that meant absolutely nothing to them. Again, those who were most unquestioning in their faith were those who were regarded as being mentally sick by their associates.

During my second summer's vacation I came home to find that my mother and sister had be-

come interested in Christian Science. I was overjoyed that they had demonstrated their common sense by getting out of the Episcopal Church which I had come to regard as a hot bed of hypocrisy and superstition. I asked father what he thought of the latest development in the family. He laughed and said that anything that would make my mother happy was a good thing.

Mother's enthusiasm was contagious and I got the fever. It was at this point that I joined my first religious sect. It was the Busy Bee organization of this noble institution and, if I may use the slang, I surely was stung in an outrageous manner by the said Busy Bees. Father had given me fifty dollars for telling him the truth about a certain scrap I had gotten into and I passed over the fifty and received a chunk of cement, one inch by one inch, from the floor of the mother church, and henceforth I was a full-fledged Busy Bee. Every time I looked at this emblem of graft when I was old enough to know what I had done I was tempted to swear, so I prevailed upon mother to repurchase the gold brick of this grafting institution.

This fact set me thinking about Christian Science. They give no money to charity, i. e., the Church never does. They could amply afford to do so but they do not. However, the head salesman of their cement department is a genius.

Again, when I was told I wasn't sick when I was, and that they weren't sick when they were, that error had her thorn in my side and to sit down and keep still while they told God I had a stomach ache and God forgot to extract the ache—I have to confess that this appealed more to my sense of humor, which I am fortunate enough to possess.

By this time I was passing well along in adolescence, but I can truthfully state that I have never felt any craving or longing for any religious creed I know anything about. I began to look on the

Church as a relic of antiquity and the congregations a body of people manacled by superstition, who like to have their fortunes told and have the result guaranteed.

When I graduated from boarding school I was in a state of mind where everything pertaining to religion was repulsive to me. In the summer following graduation I visited in the country place of some family friends. The whole family were free-thinkers. The father was an intimate friend of Robert G. Ingersoll and a man of more or less fame as an exponent of free thought. He started out as an Episcopalian minister but thought himself out of the Church. The whole family bore the results of his attitude towards religion. The atmosphere of the home was one of intense refinement and broad culture. Their library was one of the most magnificent I have ever entered. Every night a chapter of the Bible was read and discussed. The conversation at the table was generally on art, politics, literature, social problems, and different scientific phenomena. All of the family were omnivorous readers and had lived in all parts of the world.

It was in this atmosphere that I first read *The Truth Seeker*, *The Freethinker*, *The Iconoclast*, and other sacrilegious publications. It was here that I also read Thomas Paine, Huxely, Voltaire, and Robert G. Ingersoll for the first time.

Ingersoll was always very interesting for me to read and I have read all of his works a great many times, the content of which are now out of date, but I admire him as a man and he served his purpose in shattering the childish conception of hell fire and brimstone, the validity or rather the cast iron truthfulness and inspiration of the Bible. I respect Ingersoll and think him a great and good man, and the world is better for his having lived in it.

I should classify myself as being religious. I respect Christ as a great and good man, but I don't believe in his divinity. Neither do I love him as I think that loving a fable is impossible. I think the Bible is far fetched and untrue in part whereas there may be a great deal of truth of a purely historical nature in it. I detest deceit and hypocrisy. I believe it is better to fit yourself to serve humanity than to fit yourself and devote your life in preparing yourself alone to have a tete a tete with God and St. Peter. I believe in a life of cleanliness, honesty, truth and kindness.

A UNITARIAN MINISTER

Childhood. My home and its influence upon me was clean, pure, and wholesome in every respect, although it was not religious in the formal and conventional usage of that word. My parents were not church members and very seldom, if ever that I can remember, attended church seives. This was due largely to the fact that they lived on a farm and were not brought into intimate contact with religious activities. There was no religious instruction in the home nor family worship of any kind. Sunday was always spent as a day of rest from work on the farm. I had three brothers older than I with whom I used to play games on Sunday. I was seldom away from home and then only to visit some neighbors. Hunting, fishing, snaring gophers, playing games constituted my Sunday occupation. The long winter evenings were always spent at games of cards, dominoes, checkers, etc. Father always joined the circle of amusement or recreation with his boys. I had no fear nor much sense of sin. The only uncomfortable feeling I ever had came from disobedience to my parents occasionally. My life at this period was happy, natural, entirely out-of-doors, and objective. I never attended church or Sunday school service till

I was sixteen. I had no religious ideas about God, hell, and heaven, for I never heard these subjects discussed. I never prayed, for I never felt the need of any such thing. I never had a prayer taught to me nor would I have had any occasion to use one. There were but few evil influences to tempt me and as a result I grew naturally into adolescence without storm or stress.

Adolescence. The only social life I had till I was sixteen was home and the country school. At about the age of fifteen two distinct and dominant ideas arose in my mind which have persisted and have controlled my life ever since. One was the desire to get a good education, and the other was the ambition to make my influence count for good in the world. The ambition for an education arose naturally out of the attention and encouragement I received from a good-looking school teacher for whom I had an adolescent fondness, for I was fifteen and capable of such sentiment; and also from the fact that several boys from a neighbor's family were leaving the farm for town school and college and as a result talked much about schools and education. These were some of the facts that created an acute ambition in me for knowledge. I do not know how the other desire to do good in the world arose, possibly out of the same source. Many influences conspired, no doubt, in its production. But, however it came, it emerged into consciousness gradually and normally without violent or abrupt psychological upheavals. It grew up, furthermore, entirely apart from and uninfluenced by stereotyped church activities, for at this period my naive life had been uncontaminated by such things. At sixteen a new epoch in my life began. I entered the public school in town in pursuance of my desire for an education. It was then that I first came into touch with the church and Sunday school. I immediately became a pupil in the Sunday school, for

I was hungering after knowledge of all kinds. Two years later I joined the church at the age of eighteen. The immediate occasion of the step was the personal request of the pastor, but I needed no persuasion, for such a procedure was apparently in harmony with the attitude of mind in which I had been for over three years. There were two churches in the town, one the Methodist, the other the Christian. I happened to fall in with the latter; and that is the only reason I am a Campbellite now instead of a Methodist. Thus does chance determine our religious affiliations.

The next seven years were spent in college, the first four in a Presbyterian school and the last three in Drake University. During this period my development was gradual. I had no struggle in choosing my occupation. The ministry seemed to be most completely in accord with my early decision to enter that vocation in which I felt that I could do the most good. I, however, made no direct preparation for the ministry until my last year in college. I grew up and received my whole college training free from any doctrinal or religious trammels. What religious instruction I got in my last year in school was mostly of the narrow gauge orthodox type. By this time I had reached some maturity of thought and as a result was never satisfied with the orthodox view point of religion. Before leaving college I came into contact with the views and methods of historical study of the Bible. They appeared reasonable and they led me more and more into the light that my reason demanded.

Present Attitude. My storm and stress period came after I left college and entered the ministry at the age of twenty-five. My problems were wholly intellectual. I was greatly distressed by my inability to hold on to both the traditional views of the Bible and the results derived from a scientific and historical approach to the Bible. The

latter gripped my reason, the former did not. I naturally and inevitably grew more and more committed to a radical interpretation of the Bible and of religious dogmas. This, however, only intensified the poignancy of my mental distress, for I was forced out of the old channels of religious thinking and could not find my way in the new. By trying to put new wine into old skins I had lost both. I could neither come into port grandly nor sail the seas with God. I persevered through four long years of this hideous mental nightmare and finally with broken rudder and tattered sail in the midst of a choppy and treacherous sea, I decided that the only thing left for me to do was to clear my decks of the whole cargo of orthodox relics and formulas along with Athanasius and the rest of his crew and to pull for the shore.

I then made a bee line for Yale to straighten out the tangle of my theological system, or rather to work out a new one, and to reconstruct my faith on a larger and surer basis. I am still at it and can gladly say, as I now look back on the storm that is nearly over, that I have already passed on the one hand the Scylla of an immoral and intolerable religious system and on the other hand the Charybdis of no religion at all. I am now sailing a calmer sea with a heaven more vast and gracious bending over me. I consider myself religious, because I identify my religion with my philosophy of life, which gives meaning and direction to my experience. Not only does the physical universe, so far as my knowledge goes, seem to be governed by inexorable law, but the individual and socialized functions of man apparently are tending toward the realization of ethical ends and purposes. Life lived in open conflict with this physical and moral order results in disaster and arrested development, while human activity that moves in harmony with this larger purpose brings about a fuller realiza-

tion of life. Hence I am led by my own experience toward or in the interest of intelligent ends as God. I have the desire and feel the necessity of adjusting my life to this moral purpose, and of consciously striving to realize it in my own organized experience. I therefore regard all life religious. As far as my life has any purpose or meaning to me it is religious. All human experience that is normal and controlled in the interest of a larger realization of life is religious in my estimation. As the volitional, intellectual, and emotional or aesthetic aspects of life move as a unit through its own self-directing activity toward greater power and a more rotund development, they are at the same time realizing the end of all life and religion.

I therefore most certainly do get religious values out of other than so-called sacred exercises. Any activity that does not yield me religious values I abandon as useless. I get the greatest religious value out of the ordinary experiences of life. My own experiences are first of all my great interpreter of the meaning of life. As aids and illumination to my experience I patronize the stage freely, read literature, not only novels, but poetry, history, biography. Wherever I can get knowledge and inspiration whether at a concert or lecture or contemplating nature at her rare moments or prosecuting my daily tasks, there I get religious values. Anything that gives me a larger vision of life and a stimulated and deepened insight into the purpose and meaning of things makes life more worth while and more religious to me. Possibly one of the greatest helps I get in the fuller understanding of life is in the problem novel and the drama where life moves under complex situations and in the face of all the modern questions and conditions of life.

I judge a thing to be right or wrong in view of the contribution it makes toward the attainment of my ideals of life. My ideal of life is the perfection of

the individual and of society through the program of service and love set forth by Jesus. Any activity or institution that ministers toward this end is good. Whatever defeats or antagonizes this purpose is wrong.

A MINISTER OF A COMMUNITY CHURCH

I.

1. My mother was a Christian woman. My father had many intellectual difficulties with Christianity and sometimes expressed them. My mother often talked with me on religious subjects. These talks were neither formal nor regular. We had no family worship. The children went to Sunday school. Mother was a Disciple and did not attend worship at the village church (M. E.) because she felt the preaching was so radically opposed to her religious views. No work was done on Sunday and the day was usually spent by the adult members in reading. The children were allowed to entertain neighbor children and spend the day after Sunday school in any sport which did not take them away from home.

2. I attended a Methodist Sunday school in a village where there was no other. I sometimes attended church but found it very dull, as I did not understand what the preacher meant. I enjoyed the Sunday school for the most part, especially when I had a man teacher. The women often presented religious instruction which I could not understand. I realize now that the Sunday school exerted a great moral restraint upon my life at that period.

3. I prayed improvised secret prayers at six years of age. This began after a severe illness when my life had been in danger. I did not have a very strong consciousness of sin until eight years of age. I remember losing my temper and using profanity at that age and being oppressed for days

with a sense of guilt. After some act which seemed to me unusually sinful I would be afraid to pray for awhile, but finally would find relief in a confession and prayer for forgiveness.

4. My earliest conception of God was of a great man mountain high with a long white beard and pleasant face. I wonder now if God and Santa Claus were not conceived in much the same way except that God was physically larger and was in every way more powerful. I believed God lived beyond the sky and I often looked at the sky when quite young to see if I could not see Him peeping through. My idea of heaven was very indefinite. I remember that I wished to go there if I had to die, but secretly hoped that I might live a long, long time and not have to go. Hell was more real. All my religious instruction told of a literal fiery furnace where one could never burn up. Of this place I had a continual dread and remembered it at times when I was conscious of sin. I think, however, I had more fears of dying itself than of the hell which followed. I remember distinctly being told by my mother that sometime I would have to die, and what a shock it gave me. I was filled with vague dread for days. This horror of death has never been entirely overcome.

II.

1. I lived in the country and formed my associations with neighbor children. Very few friendships were formed at church or Sunday school. The few socials of the village church I was not allowed to attend.

2. What few suggestions of joining the church came from my Sunday school teacher and were rejected, as I had been taught at home that the M. E. church was not the true church. Besides, the intense emotionalism of the village church repelled me. My mother had taught me that when I learned my duty from the new testament, I ought to join

the church. By her advice, I read the book of Acts, and thought it a very dull book. At the age of thirteen and fourteen, profanity had become more frequent with me. It was common with my companions, but I regarded it as very nearly the worst of all sins. After a day of unusual guilt, I had a very vivid dream. In that dream, I saw Jesus walking along the road and I threw stones at him as we school boys had done to a pack peddler shortly before. Shortly afterwards the world came to an end and I went before the judge. In my dream I saw the beneficent old man, God, sitting in a large chair. My crime was read from a book and I was ordered sent to hell. Satan appeared as I had seen him pictured in large Bibles, and opened a trap door. I was thrust down while imploring vainly for mercy. I fell and fell for a long time, but almost at my destination, I awoke. Only the presence of my brother in bed with me could reassure me I was alive. I felt sure the dream had been sent as a warning and I set out on my birthday a few days later to live a life that would please God. Inside two weeks, I went to church with my father to hear Oliver Stewart in a neighboring city. He presented "first principles" as they were taught then by the Disciples. Two young ladies made the confession. I went home that night with a feeling that I had been failing in my moral struggles because I had not "obeyed the gospel." The following night I went forward and assented to the question of the preacher, though I thought little of the thing I confessed. I did what I did because I had been made to feel that it was required by God. The relief and happiness following my baptism was intense. No period in life has life seemed more worth living. I was just past my fourteenth birthday when I joined the church.

3. For a time my victories were certain. I joined the C. E. society and had a very ardent devotional life. This intense struggle to realize my

ideals was followed in about six months by a period of weariness in which my ideals seemed far from realization and God seemed far away. In this period my pastor presented to me the duty of becoming a preacher. I had already about determined to be an electrical engineer, and had by home study been able to make many electrical appliances (age 15). I reluctantly gave this up because I felt that unless I gave myself fully to the religious life, I would never win the victory as new ethical dangers had appeared. At sixteen I read Mrs. Humphrey Ward's Robert Elsmere and was thrown into a passionate conflict with doubt. I questioned whether the whole of Christian doctrine was not false. What few hints I threw out to my friends of my difficulties, were met with warnings against infidelity. By a mere accident I fell in with Drummond's Natural Law in the Spiritual World and the relief that I experienced was only surpassed by that of my conversion experience.

III.

1. I consider myself at this time religious. It is true that I do not do so much in the way of outward expression. I do not believe that I engage in formal secret prayer as often as I did in childhood. However, I have come to feel a deeper consciousness of God's providence in my life and in the world. The beauties of nature, the worship of any sincere person, unusual sanctity of character often fill me with the emotion that came in the prayer of childhood. I pray often but my most earnest prayers never find words any more since it seems to destroy my consciousness of God's nearness to me.

2. I have just passed through a very hard experience in revising my theology. The loss of the older doctrines of the inspiration of scripture and the divinity of Christ occasioned me much difficulty. Moral victories are immeasurably more easy than in the beginning of my Christian experience.

3. I get religious values from philanthropic work but much of the machinery of modern church work has nothing of this for me.

4. I submit my conduct to two tests. I try to understand what would be the effect if others would act as I propose doing. Then I try to see the question as it would look from Jesus' point of view. I have always found the two tests agreeing in their recommendations.

AT PRESENT A DISCIPLE MINISTER

1. Home influence religious? Yes. Definite religious instruction? Yes. Family worship? Yes. Sunday observed as old Presbyterian Sunday.

2. Denomination, Presbyterian. Can't recall impression made by church services and Sunday school.

3. Nature of prayer and other religious acts. Largely routine, though remember to have prayed about school lessons. Sense of sin? Yes. In what did it consist and what did you do about it? Vague idea of something wrong—about 12 tried to get converted at tent meeting.

4. What were your ideas of God, heaven and hell? Orthodox on the whole, though especially as regards hell. I had read Farrar's *Eternal Hope*. No definite fears.

II. Adolescence.

1. No social life in church circles. In other sets? Yes.

2. No question of joining the church, but of conversion, yes. It arose through mother's influence and tent meeting preachers. The problem was quite intense; thought I was converted once or twice at from 12 to 14 years of age.

3. Religious development has not been continuous since that time. Real conversion through seeds

of knowledge implanted by home training. Did not have the same kind of experience in other lines, as in choosing occupation, taking up social interests, etc.

III. Present Attitude.

1. Do you consider yourself religious? Conscientious, but not devout. Reasons for saying you are religious or non-religious. It takes an effort to induce attitude of worship.

2. Intellectual problems very prominent, largely philosophical.

3. Religious values are gotten in other than religious exercises, for example, in secular work.

4. The determination of whether a thing is right or wrong has not been a practical problem with me.

A SAILOR

The customs of a strict old-fashioned Methodist with a certain amount of dislike for all, yet I always admired the religion of my father, whose prayers no doubt were influential in awakening me.

For about seventeen years I was trained in a very religious home. Church, Sunday school, family prayer, Bible study were interwoven in my life, yet I lived an irreligious life, caring naught for salvation for myself, yet I believed that if I died suddenly, I should go to hell where I should burn forever.

At the age of seventeen I left home to sail the briny deep, and for nearly a year lived a rather profligate life. But gradually there came over me a sense of dissatisfaction, and a desire to quit the old life.

Being in this state of mind I left Halifax, N. S., for Liverpool, England. On the way over I had determined not to leave England until I had gotten salvation. I remember that I used to sing to my-

self, "There is something more, something more than gold, I have salvation in my soul, and there is more than gold." However, what I intended to do when I arrived in England did not change my disposition. I swore as badly as ever, although I said to my shipmates, "If I die, I shall be in hell before daylight." I arrived in England, left the ship, and determined to join another ship in the afternoon, get saved the same night, and go on board the next day a changed man. But it didn't work that way. I had to agree to sail and to go away the same day. We went to a place in England called Fleetwood. Sunday night I got set apart as the night for the grand change. So I got my supper and stole ashore unknown to anyone. I turned toward the M. E. church, because I thought that there would be a big congregation and that I would scarcely be noticed going to the front. But seeing several young people laughing in the entrance, I decided to go to the Salvation Army, but after I had walked a few minutes in that direction, I turned and walked to the sailors' mission.

I listened attentively to the invitation, but shame kept me back. The meeting closed, and I went to the Salvation Army; the meeting closed, and I still resisted. I followed the army to a hill where an open air meeting closed with a similar result. I lingered around the hill until all had disappeared in the darkness, then I went into the wood and began to pray. With all my soul I prayed, but I found no change. For my father had told me that if ever I made a start not to give up until a change had taken place. At last, because this great feeling did not come, I almost thought that God did not want to have anything to do with me. Shortly after the clock struck ten, I went on board my ship.

We went from there to London. I could not swear quite so badly after that night. In London I determined to try again on Sunday night in the Sal-

vation Army. But walking through the streets of London, I went into a bookstore attached to a sailors' "welcome home." Almost the first word the old fellow said was, "Are you a Christian?" My reply was in the negative, adding, "but I hope to be." He led me into a room where there were two other Christians. They talked with me, but they could not get me to understand, until a verse in the 55th chapter of Isaiah was read: "He was wounded," etc. Then when I saw that Christ became a substitute for me, and all that I had to do was to believe, I gladly accepted. It was simple faith, for I experienced no more than I did the night in the hill, yet my eyes somehow were opened, and I believed with all my heart that I belonged to God. That was Saturday night, May 27th, 1897.

There certainly was a change, for the Bible which they gave me the same night I gave away before I reached my ship, having exhorted the tramp to become a Christian. Sunday came and in the afternoon I went to the mission, and when a selection was called for, I called out: "Alas and did my Saviour bleed, etc."—a hymn which hitherto I had almost despised. Then it was that the change came all unexpected. My heart did seem to be "light," and I did feel a most joyful sensation. I became a man of prayer; on the streets of London tacitly, I would pray; in the hold of the vessel working cargo, I would be praying, and I had marvelous faith, far more than I have now. I have prayed in the fore-castle of a vessel, shortly after conversion, so that it seemed as if I could hold out my hand and shake hands with Christ. Another time during the day I verily believe that I saw Christ on the tree.

Pardon me if I back up the last two remarks. I am conscious that philosophers will tell me that it was a hallucination, but it has been the chief, if not the only thing in all life that has kept me up to the present time. If it were not for these experiences

I would not be a Christian today, for what I have read in philosophy and science, and what I have seen in the church would have made an agnostic of me long ago.

It was these experiences that have caused me to smile at my shipmates when they have cursed me and my religion, hid my Bible, thrown things at me when I was praying, and once set fire to me.

Don't think that it was easy for me to go down on my knees in the forecastle, or to study my Bible between two poker games. I would rather have gone to the royal yard, wrestled with a sail full of wind the darkest night, but I did it, helped by God and the recollection of those early times. My chief temptation is lust, yet I have never fallen. But each morning I have to say: "God, keep me from swearing and using foul language," for in the forecastle of a ship I hear very little else from the time I rise until I retire. I don't have any desire to say such things, but one hearing a tune continually will unconsciously hum it. It is for such unconscious doing that I pray.

As I said, I have not the faith that I once had, but my religion is more intelligent. The time may come when science and philosophy will turn me; for my mind longs to know the "why" and the "wherefore." I have changed greatly since I was converted. Little things that I would not do on Sunday now I do. Probably it is because in my early spiritual life I had no education, and then I modeled my life after my father, who would not cut wood enough to build a fire on Sunday, or polish a shoe. Of course it is the part of education to broaden one, but I think that my determination to live the Christian life is as strong now as ever it was. I have had no serious "ups and downs" like some. Never anything when I could not say that "I could read my title clear to mansions in the skies."

AN IMPULSIVE RELIGIONIST

Childhood. My mother was and is a religious woman. My father was a soldier and a frontiersman. He was baptized into the church when he was married, probably at mother's request. He was out of sympathy with the church long before I was born. His influence predominated in the home. There were no religious observances. I did not receive definite religious instruction at home.

The church had no influence upon me in childhood. I rarely stayed after Sunday school for church services. But we children always went to Sunday school, and I always enjoyed it. Two of my Sunday school teachers I remember with special reverence: one was old Doctor Moore, who had a place in the hearts of all his little boys; the other was Mrs. Merrill. From the latter I first heard of the resurrection; it appealed to my fancy. I must have been seven years old.

I do not remember when I began daily prayer, but it must have been as early as five. This custom was kept up pretty regularly throughout childhood. I had the usual temptations of childhood. I succumbed to most of them and do not remember ever to have overcome a habit or even to have tried to overcome one.

I had intended to go to a dance, but my chum, who courted my girl's twin-sister, said that it looked too bad to go to a dance when revival meeting was going on and so I went to the meeting. After a sermon made up entirely of emotional appeals, the invitation song was sung. It had these rather remarkable words in it: "Sinner, what will you do when He comes?" The motive that influenced me was fear. I went forward, confessed my sins, believed that God would save me, and at the close of the series of meetings I was baptized.

I had no doubts at this time. I was at the age of seventeen years, and six months when converted. I

thought I stood alone in the world for God. It was several days before I realized that there were other people who "had come out from among them," that is, from among the sinners. Emerson, two years later, awoke me from my dogmatic slumber. Then Carlyle and a long list of literary men influenced me. Arnold's *Literature and Dogma* satisfied my doubts and made me believe I had found that for which all the world was seeking. That satisfaction lasted for as much as three days. I am now twenty-seven, and am still a seeker.

I am of nervous temperament, with imagery mostly ocular.

I have had awakenings other than religious, that is, the historical conception of literature was almost an awakening. The study of Browning stirred me more deeply than most religious instruction given directly. The poems that interested me most were the religious and ethical poems together with those on art subjects.

I had experiences with many strong temptations. When I was converted, I suddenly gave up those bad habits that were remaining. Before this I had stopped swearing by swearing one day at a team of horses until I became ashamed of myself and stopped that day. I had been smoking cigarettes pretty regularly. They made me sick one day. I have not smoked one since. I had begun to learn to drink. My sister told me that she had seen tears in mother's eyes when she saw me in the saloon. I stopped drinking that day. But some of my more secret sins lasted until conversion. My present religion is simply a working hypothesis.

AN EPISCOPALIAN

Home influence was religious, but not strenuously so. I was taught prayer and that God would not love me if I did things I shouldn't, but I was never taught anything in the nature of a religious system.

Episcopal denomination. I was not taken to church very often and I cannot remember very definite impressions from the service. I was interested at first, but always got tired of it before the service was over and was allowed to go home before the sermon. I went to Sunday school for a couple of years, but became indignant because I was not promoted from the infant class and never went again in spite of urgency from my teacher, my mother, and the deaconess. I prayed every night but I never considered the prayer as anything but a formula. I could not go to sleep without saying it. In times of need I would make prayers that were essentially contracts: "If I shouldn't be punished this time, I wouldn't do it again," etc. My ideas of heaven and hell were primarily colored ones. Heaven was a white place. Hell was red. I had the conventional image of an angel got from pictures and the same of Christ. God I thought of as a big head looking through the clouds.

I was urged to join the church at thirteen or fourteen, not strenuously, however, but I had a vague idea that there must come an "awakening" before, and refused to do so. I joined the church two years ago, partly from a whim and partly from a desire to get myself into the religious spirit.

My temperament is quite imaginative and moderately emotional. Mental imagery is very strongly visual. I have never had any other line that I can recall.

Such temptations as I have overcome have been overcome on account of the attitude of other people, or from a realization of the effect they have on me, never by prayer.

I do not know just how extensive my present religious experience is. The feeling I have when in church is purely aesthetic emotion that I have usually when the sermon begins. Theoretically the humanitarian element appeals to me, but I have never gone into it very far.

A GRADUAL DEVELOPMENT

My father died when I was three years of age. Of his religious beliefs and experiences I know nothing, but I have always felt I missed a great deal out of my life, having never known a father's protecting care. The thing I envied most in my chum's life (a life surrounded by everything money could provide, while mine was most meagre in comparison) was her father's love and companionship. Perhaps it is this which has made my dependence upon God as a Father so real.

My mother did not give outward expression to her religion, never gave us children any definite instruction, never attended church, rather laughed at professing Christians, and her criticisms and sarcasm of what I thought to be religious used to make me afraid she would laugh at me or think me weak, should she know how I felt. So my longings, aspirations, hopes, and ideals were kept to myself.

I attended Sunday school year in and year out, at one time a Methodist, then an Episcopal and later the Presbyterian, and I suppose I got most of my ideas and imagery there, though I remember nothing very special in regard to that. I can remember reading the book of Revelations very studiously when about nine years old and doubtless some of my pictures were obtained there.

I believed most devoutly in Heaven and Hell and had vivid pictures of both places. The lake of fire and brimstone with Satan and his devils torturing their victims was real and I've writhed many a time with the worm that dieth not. The day of Judgment when the great book would be opened and my sins should be laid bare before the assembled host troubled me and often I felt that I had committed the unpardonable sin, though I knew not what it was. I felt this even after I was twenty years old. I read the "Romany Rye," by George Barrow, I think, in which the principal character thought he

had blasphemed the Holy Spirit and I entered very deeply into his suffering thinking I understood his agony. I cannot remember when God was not very near to me. I loved him and prayer was a very real thing to me. I can remember distinctly of kneeling behind by crib, getting under the bed, or into a dark closet to pray. I did not want others to know of it, however, even later in life I shrank from having anyone know I prayed, for I felt my unworthiness keenly and I thought it reflected upon God that I was not better when he helped me.

When quite young, not more than seven years of age, I was impressed with my sinfulness and I thought in order to obtain forgiveness I must offer sacrifice. I was deathly afraid some one would find me out and so I would steal away from the rest of the family, sometimes behind a big cottonwood tree, sometimes behind the barn, then I would build an altar of twigs and stones and thereon sacrifice beetles, June bugs, spiders, angleworms, any form of life I could manage in proportion to the altar. I had an eye for proportion even in those days, for one day when a green frog was about to yield his life, he looked so large I let him go. I also had a feeling in regard to the creature sacrificed, and the blacker and more repulsive he was, and the more nerve it required of me to handle him the more unsavory the odor, the more symbolic of my sins. I don't know how long this idea possessed me but many scores of "bugdom" yielded their lives to my fetich.

A little distance from my grandmother's house, in a ravine, was a spring where I went to pray when I visited her. I believe now that it was the natural beauty of the spot that attracted me, but I thought then that I felt religious. I wore low-necked dresses at that time and many a time I've filled my hand with the cold spring water and applied it to my heart. The chill it gave me was the sign that the charm had worked, my sins were forgiven. I

think I must have been eight or ten years old. The clouds were my special delight. In them I saw everything that ever Alice in Wonderland saw, but the fleecy white ones with gold lining inspired me with awe and reverence. I thought they floated past the throne of God and took their radiance from it. Stars were the eyes of the departed ones, and when one of my little playmates was taken away, I climbed out of my crib night after night to gaze into starry sky trying to distinguish Mary's eye from the others. The bright stars were those that had been in Heaven longest. I prayed earnestly to join the stars.

I cannot remember that the adolescent period of my life was marked by more "storm and stress" than before or since. It seems to me I have always been struggling, subject to fits of exaltation followed by deep depression. I joined the Methodist church when I was thirteen. Urged strongly to do so by the superintendent of the Sunday School, a man of high standing in the community, and an intimate friend of the family and my brother's partner in business. I knew that he was most anxious concerning my brother and I felt ashamed that my brother did not respond and I yielded to redeem the family. It was a matter of great sorrow to me, nobody knows what I suffered for several years to think that my life did not influence the rest of the family to do likewise. I always felt it was my fault, and I was responsible for their not coming into the church. I think I have never doubted God, my doubts have all been in regard to myself. I have always been sensitive in regard to my lack of beauty and intellectual ability, and during this period of my life it almost drove me crazy. This has been a serious drawback all through life, this mistrust and distrust of self, rising sometimes to the point where the temptation to make way with myself was most strong. I seem not to be able to change this mental attitude, though I fought it desperately. I some-

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RELIGIOUS EXPERIENCES

A Radical Labor Leader

1. Home influence was decidedly religious. Yet it was not a religion of a dogmatic kind. Perhaps I can explain better by saying that my father was a minister who had been through a very prolonged period of intellectual storm and stress in connection with the Higher Criticism, and had emerged with a few fundamental truths which he interpreted spiritually and with a great tolerance. My mother was a college graduate. There was always family worship. Our definite religious training consisted chiefly in learning the most beautiful passages from the Bible, a course to which we were at first prompted by the offer of prizes, and later by the idea of "surprising mamma." Other religious ideas were

given mostly in a symbolic way. For instance, I remember asking mamma what people meant by "nature," a word I had come across in poetry. She told me that nature was "God's house." I understood in a flash, and the new life which the idea gave both to my thought of nature and of God has influenced me to this day. A more philosophic statement would have led me into a materialistic pantheism at the time, if it had given me an idea of any closer connection. The connection was just close enough for that stage in my development. On Sunday we went to church, played Bible authors, learned verses and listened to mamma read stories. I always rather enjoyed Sunday, except when it came as an interruption to something I was very anxious to do.

2. Congregational church. I liked the church service. Papa always preached a children's sermon. When we were very small, we used to be given bits of loaf-sugar for sitting quietly; the pleasure of the sugar just about offset the discomfort of sitting still. Later, grandma gave us ten cents a Sunday for sending her written reports of the sermon in our letters; we took notes busily and wouldn't have missed church for the world. By the time that incentive died out, I had grown to enjoy the church service in itself. Sunday school I hardly remember except that my teachers were always nice.

3. Prayer was partly a formula, but there were always personal petitions at the end. Some of these were stereotyped, such as "God bless papa and mamma"—and then a list of the particular friends of the time. Others were things I wanted very much. Once in a while, if anything nice had happened, I would want to tell God about it. I don't believe I ever had much of a sense of sin. I remem-

ber vividly when about nine, discussing with a girl the question whether I would rather die that Friday or next Monday. On the whole, I preferred Monday, for it didn't seem nice to leave my friends without warning when I might have prepared them; she took Friday, saying that she was afraid she might commit the unpardonable sin before Monday. I felt some awe of her superior depth and tried to agree with her, but couldn't quite make myself believe that I had it in me to commit the unpardonable sin. I knew I had a bad temper, but aside from that I always liked everyone and thought everyone good. In fact, I have been known all my life as a person of strong likes and no dislikes.

4. I don't remember my childish ideas of God and heaven. I seldom thought of hell, because I didn't expect to go there. When I was a little older, about thirteen, I used to lie awake nights imagining what heaven would be like. I found it a most delightful occupation, and continued it for about two years. I added to it every new thing that came my way, among others that of transference of thought, which I decided was the only rational method of speech for such a place. In fact, my conceptions were quite well reasoned out. But they were not at all dogmatic; one of the girls asked me if I really thought it would be that way, and I told her: "If it isn't, it will be something better; I've got a right to imagine the nicest sort of a place I can, for I can't imagine it as nice as it's going to be." I do not believe I was ever much afraid of anything. Once I ran down the attic stairs because of a vague feeling of something in the dark, and when I got to the bottom I was so amused and disgusted at myself that I turned around and went back, and walked very slowly down, meeting the impulse to run with the

statement: "God isn't going to hurt me, and I know there's nobody else in this attic." I have never been really badly frightened since; in fact, most of my friends think me too utterly fearless to be decently cautious. But I can't really believe that any one wants to hurt me, whatever my reason says.

My predominant impression of my childhood, and one which is constantly growing, is wonder at the remarkable tact with which every possible need was met, even before it came up.

1. My social life was in church circles exclusively.

2. I joined the church at the age of nine, on my mother's suggesting that she had joined at the same age. There was no intense problem; I knew I wanted to be a Christian, and that seemed to me the natural step. At about the age of twelve, I told her that I was almost sorry I had joined, since the other girls felt free to do things which my conscience wouldn't let me do as a church-member. The things were such childish faults as cutting up in meeting, playing mean tricks on people. She asked me very seriously if I did not think it was a good thing I had joined, since according to my statement it kept me from doing things that I didn't think quite right. I said yes, though a little reluctantly; that was the only time I ever felt a tendency to regret the step.

3. Between the ages of sixteen and seventeen, I had an awakening which almost amounted to a conversion. That was my first year in college. I could not state the precise day or even month, but it was due to the religious life of Oberlin, and particularly to Pres. King's training class. Religion became a much more personal matter; it suddenly occurred to me that instead of "trying to be good" in the rather hopeless way I had always done, all I needed was to love God and "people" so intensely that I would nat-

urally want to do good, and wouldn't have to worry about particular actions. I don't think any change was visible outwardly, for at the Christmas vacation I asked mamma if I hadn't changed any at college. She said no, and that she wouldn't want me to change. I was much disappointed. But inwardly, everything seemed to have a new meaning. I used to sit by the open window, night after night, after my room-mate had gone to sleep, praying. God seemed very real. A new love of people took possession of me; I don't think I had ever before cared deeply for anyone. Now, even the meanest person seemed wonderfully significant, simply as a human being. The awakening was not altogether pleasant. I began to find that some people didn't like me, a thing which I had never suspected before, simply because I had never thought of it. I had never cared before; now, it hurt me to be disliked. Readjustments were hard. Still, that year, together with one two years later, have always seemed the best years of my life, although in one sense, they were marked by more pain than any other. It was a pain I didn't want to do without.

The following year I spent at Bryn Mawr. My religious life was no less intense, but became much narrower. I felt the hostility of the atmosphere, and was afraid to be open-minded in the presence of my instructors, for fear of their views. I had not the intense admiration for their character which would have made me willing to believe as they did. This I had always had at Oberlin, and therefore changes of doctrine had not disturbed me, for I have never been very dogmatic. I came back to Oberlin because I knew that I could get a broader education there, for the reason that I would dare be open-minded. It was character and happiness I wanted,

whatever beliefs led to it; but I was quite sure that the Christian way was the best one.

My next year at Oberlin was marked by another upheaval, but not a religious one primarily. In fact by the end of the year my sense of the reality of religion, while still strong, was less potent than it had been for three years, or than it has been since. I attribute this to the fact that my energies were engaged very violently in another direction. My two great passions had for three years been friendship and usefulness. Through an unfortunate chain of circumstances I was shown, little by little, that I was of absolutely no use, and wasn't capable of being a good friend. Of course I now think these conclusions false, but I couldn't help believing them then. Matters were complicated by an intense affection for a woman some years older than I, who was far too reserved to let me know that she liked me. She is now my best friend, but the emotional energy used up in sleepless nights and miserable days caused by all the above circumstances left me physically and nervously worn out at the end of the year. My feeling of self-depreciation was extreme, though on account of a self-confident manner, I was usually considered conceited. On one occasion, a friend told me a rather serious fault, not of morals, but of manners. I was deeply grateful for the interest shown, and it never occurred to me to regret the telling; but it was weeks before I could approach another person without an inward quivering. I felt that I ought to hide myself with the beasts of the woods, and cry "unclean" when civilized people approached. I didn't let her know, for fear she might regret having told me.

I consider this time abnormal, but I do not regret it. It meant a distinct emotional awakening; I had

never known before with what passion I was capable of loving and feeling. In many respects it was like a religious awakening, especially in its sense of unworthiness. I did not recover suddenly, but very gradually, and the effects still linger in a rather absurdly grateful feeling I have when I find that someone likes me. It had no other distinctly religious bearing.

1. I consider myself religious because nearly everything I do has for me a religious value, and it is always the religious value which interests me most in a thing or person. The most important thing I want to know about people is their attitude towards God, and I am half-consciously on the lookout for phrases which indicate it. I put everything in religious terms; I cannot help it. Philosophy is to me the intellectual side of religion; poetry its emotional side; morality its volitional side; and the chief interests of my life are philosophy, poetry and morality. When I am left alone with no particular work on hand, my thoughts turn more naturally to God than to any other subject. There have been times when different friends occupied for a while a position of prominence in my thoughts, but as a whole the above statement is true.

2. Intellectual problems are not prominent to any disconcerting extent in my experience. I love to reason about things, even at times going as far as Hume in my doubt of everything, but I always have a substratum of belief which asserts itself at the end in the feeling: "What fun this all is, and how God must be amused by it." In fact, I think it would be easier for me to doubt the existence of myself than of God. Descartes' "Cogito ergo sum" never carried much conviction with me. It has been quite possible to doubt my own being. But to doubt God's

existence has always seemed to me (if I may use Royce's terminology) like "the Self" pretending to Himself that He isn't, and rejoicing meanwhile in His ability to pretend. This was my instinctive feeling, long before I reasoned it out or read Royce.

3. As I have remarked above, I do get religious values in other than religious work; I get them in nearly everything. I have, for instance, had a distinctly religious joy when in sweeping my room at college, I resolutely pulled out all the bureaus, instead of doing a superficial task. I felt, (and feel) that "God liked it better" that way. I have the same feeling in all my work, if thoroughly done. I get very strong religious values from nature, especially since studying the idealistic philosophy. Yet even before that, I always watched the sunset and other phenomena with the feeling "God is doing that," and it seemed to me he must take joy in doing it. The scientific conception did not affect this attitude. In fact, science has also a religious value for me. Laws always appeal to me as "His ways of doing things." This naturally adds greatly to the joy of life. When coming through Washington Park every morning I often cannot keep from singing and wanting to dance from pure joy simply because He is making everything so beautiful. I also get religious values from philosophy, especially when I find some new point of view. I have forgotten to mention the fact that I teach a Sunday school class of boys in the Bohemian district; they are very nice boys. I am likewise president of the Young Ladies' Missionary Guild of our Church.

4. I think I am rather utilitarian in my ideas of right and wrong. There is nothing which gives me such keen pleasure as to see people happy, and I like to do things calculated to make them so. I am

almost mathematical in this, as when once I put a vase of flowers on an adjoining table instead of my own, because there were two more people there than at mine, and there would therefore be more enjoyment. I didn't realize that it was anything out of the ordinary until someone spoke to me of it. More abstract questions I usually decide by the feeling that "God wants this." How I really determine what He wants I do not know; probably by the feeling that the action, or the principle involved, is of a kind calculated to bring the greatest amount of permanent happiness to people.

On reading this, I see that I have left out all reference to any unhappy experiences. That is due to my present mood, not to the fact that there are none. But they are nearly always caused by the misery of other people. When I see people, especially my friends, unfortunate or unhappy, I want to rise up and fight the world for them. And since I can't, the pain is sometimes much more intense than my own physical suffering. I remember once last year, when I had a most racking headache, and was tossing on my cot. A girl came in to condole with me and I answered almost fiercely: "I'm glad I've got it. I've been dreadfully miserable worrying because ———— and ———— were working themselves to death, and now, thank goodness, my head hurts so bad that I can't." She was most amused.

The problem of evil, as seen in some specific cases, hurts me so much that it seems as if it would be a relief if I could give out my life, drop by drop, even with a good deal of pain, if only that would accomplish something. At other times I laugh at my own seriousness. But the seriousness is there, waiting for the next occasion. Only, I never have any kind of mental misery which I wish, even at the time,

that I didn't have. Hence, I suppose I can say that I find life, even in its most unhappy moments, intensely worth living.

A JEWISH RABBI

I was brought up in a strictly Jewish orthodox home and received definite religious training while still a young child. At six I was sent to a private Jewish school, where I was instructed to read Hebrew and to recite, by heart, prayers which I had to repeat on special occasions, such as morning, evening, before and after meals, etc. At eight I was able to read Hebrew very fluently and understood the meaning of nearly all the daily prayers. I discontinued to read my daily prayers in school but instead went to the synagogue twice or three times daily and read them with the congregation during the regular religious services. I still continued to go to school but the time was spent in translating and interpreting the Bible, in the study of Rashi (a noted Hebrew commentator on the Bible and Talmud), and also the Talmud. The study thus carried on was treated from a strictly religious and not from a secular or scientific point of view. As far as I can remember, I was very religious and, when I reached the age of ten or thereabout, I had a perfect command of the Hebrew and could understand everything I read in the prayer-book. I was then no longer satisfied with the prayers prescribed for the different occasions but read other prayers besides which were not required, such as a number of psalms or hymns.

I remember very distinctly that about this time, the age of ten, I was very much afraid of ghosts. I was afraid to walk at night and never would remain alone in the house or even in a room in the evening.

This became very annoying both to my parents and to myself. My parents could conceive of no plan to rid me of this fear. Finally mother took me to the Rabbi of the town, who was a very pious and learned Jew. She told him the trouble and asked him whether he could do something for me. He answered in the affirmative. He then took me into a private room and questioned me about my religious observances. I told him that I was very religious and knew exactly what my religion required of me and I strictly observed it. He told me then that I had no reason to fear the ghosts (he did not deny their existence), for they could do me no harm, as long as I should keep on being religious as I was. He added, however, that to make it still more certain I should read my prayer before going to bed very carefully and with undivided attention, and then the ghosts will surely have no power over me, even if I walk alone in the middle of the night. He then took me back to mother and told us to go home and that everything would be well. I had so much confidence in what he told me that the fear of the ghosts left me at once. I was still certain that there were ghosts and the stories which I heard about them were true, but I was sure that they could do me no harm.

When I reached the age of twelve, my father, who was more liberal than my mother, decided to have me begin on my secular education. For this purpose he sent me to a larger city where I might be under the guidance of certain instructors whom he favored. While there I stayed with my uncle and aunt who were rather liberal people. My change of environment and study had a great influence on me. I began to feel that my parents and especially my mother had laid too much emphasis on the religious element and that I could get along just as well with-

out so much prayer. I therefore began to frequent the synagogue much less and to overlook some of the prayers. I was no longer afraid of ghosts because I did not believe that there was such a thing in existence.

After I had been in that city for about nine months, I was taken home on account of sickness. Mother noticed my religious change, and she decided that I should remain at home and prepare for confirmation. I could not be made to go back to the old Hebrew school and so I received private instruction after school, for I insisted on attending a secular school. A few months later I was confirmed at the age of thirteen years. After the confirmation I believe I was more religious than ever before. I used to go to houses of mourning to pray in accordance with the Jewish custom. About a year later my father left for America. I felt that in my father's absence I had to be better and more religious than ever. I still continued to attend the secular school, but after school I received private instruction along rabbinical lines, for it was my mother's desire that I should become a rabbi some day.

About three years later my father sent for me and I came to Chicago. My father sent me to school a few days after I came in order that I might learn the language. I was very satisfied with the instruction I received, but was very dissatisfied with the religious environments. The people with whom I stayed (for my family was not yet in Chicago) were altogether non-religious. For a while I was very conservative. One day I called on a friend of mine whom I knew to be quite religious and told him how dissatisfied I was with my religious or rather my irreligious surroundings and that I would move if I could find a better place to move to. My friend saw that I was very much disturbed and so he sat down

to comfort me. He told me that it would be in vain for me to look for a place where I could find the kind of Orthodoxy that I was brought up in and that I should do the best I could.

I came home that evening and was very restless. I went to bed and could not sleep. For the first time in my life, I began to ask myself the use of my religion and whether I could not get along much easier without religion. I got up the next morning and prayed as usual, but inwardly I questioned the necessity of prayer or if anybody listened to the prayer. I began gradually to shorten my prayer until finally I gave it up altogether. I no longer concerned myself with religion. About a year later (I was in eighth grade then) I formed the acquaintance of a prominent Rabbi of this city. He heard of my preparation along rabbinical lines and also that I was working my way through school by teaching Hebrew, as I already began to do, and he therefore told me that it would be well for me to go into the ministry. I told him that I realized the many advantages I would have by going into the ministry, but I did not care to preach religion. I was then absolutely out of sympathy with Orthodoxy and I could not see or find any religion in the Reform or Radical wing of the Jewish religion. I still observed certain holidays, but I did so not because I believed in it but because I was used to it and could not miss it altogether.

I finally decided to take up medicine for my life work. I went through high school and entered the University of Chicago and registered as a pre-medical student. The ministry was again suggested to me by some of my friends, but I absolutely refused to listen to them. One evening during my first Christmas vacation at the University, I took a walk with a friend of mine who was preparing

for the Jewish ministry. He advised me again to go into the ministry and when I told him that I was too indifferent to religion and would not care to preach what I did not believe he told me that ignorance was the cause of my indifference and that while I had some reason perhaps to be out of sympathy with strict Orthodoxy I had no reason to be indifferent to Reformed Judaism. When I came home that evening I sat down to think. I began to feel ashamed of the attitude of indifference which I had assumed and decided to make a change. I slept very little that night and was quite restless the next day. In the afternoon I telephoned over to the Rabbi whose acquaintance I had enjoyed for several years and told him that I had decided to become a Rabbi. He asked me to come and see him that evening. I came to his house and told him of my determination. He was rather doubtful about my sincerity and tried to give me the dark side of the profession. I told him, however, that I resolved to be a minister and did not care how difficult the task might be. At the beginning of the winter quarter I changed my registration from the science to the literature department and gave up the idea of studying medicine. I have received a number of discouragements since that time, but nothing moved me. The only thing that may take me away from preaching is work in charity, but even if such an opportunity should present itself I feel that I would not give up ministerial work altogether. I have already done a little ministerial work and I feel satisfied with it.

I might mention that about four years ago I was asked to take charge of a Sabbath school. I was at the height of my indifference then. I hesitated, but lack of financial support compelled me to accept the position which was quite remunerative. I taught

what I knew and what I thought the children ought to know, but I never committed myself. The work was highly satisfactory and I had full charge of the school ever since. After my decision to enter the ministry, however, I entered on my work with new energy and even organized a young people's Hebrew class which I taught free of charge and began to take part in philanthropic movements. At present my interest lies in these two fields. As far as I can tell, I am free from all prejudice and dogmatism. I do not indulge in too much prayer, but I feel I am religious though liberal.

I have no recollection of any temptations or sudden awakenings in other lines.

A ROMAN CATHOLIC

My religious experience has been my life; my thoughts, ideals and actions have been so deeply rooted in my environment that in the following pages you will kindly pardon what may seem undue personal references. But I can not truthfully relate my inner spiritual life without giving you some idea of the exterior hinges upon which the great thought crises of my life have hung. And if by means of my channel of experience you may gain a little insight into the workings of a human soul, I shall feel that the almost autobiographical character of the following pages has not been amiss.

The oldest girl of a family of eight children, I was reared in a little mining town where the only light amid the blackness and grime of coal dust, the screeching and whistling of railroad trains, was the little white Catholic church not far from our house, the rendezvous of so many precious hours of my young days. In the first dim remembrances of my childhood, accompanied by the smaller children, I

would steal oftentimes stealthily past the varnished door of the church, and in the awed silence and semi-darkness of the interior, gaze for hours at the pictures and statues, live over and over again the agonies of the Stations of the Cross and in whispers relate some of those crude, unformed ideas to the little ones at my side.

My childish imagination was peopled with the whole dazzling, heavenly hierarchy as set forth by the Catholic faith. God the omnipotent one, gloriously brilliant, sat upon His throne in heaven surrounded by His choirs of angels and saints who continually chanted His praises. This Godhead was to me too bright for mortals to appeal to at first hand, the very fact of His kingship over such magnificent beings as angels and saints made me shrink in childish horror from ever expecting Him to notice a mere pinhead of existence like myself. He was therefore far away from my inner soul by very reason of this magnificence. His goodness was not so paramount in my mind as His power for revenge, for punishment, well must I guard myself against the blighting targets of His awful penalties which I knew He would exact for my sins. My whole inner life was so freighted with the significance of this mighty, revengeful power of God that every confession became a matter of life and death to me, leaving me shrinking and afraid for days afterward. Another fact which heightened the sense of my sinfulness was the long list of questions in my prayer-book concerning sins which somehow so riveted themselves upon my mind that, although I had come to church with my simple sins listed and ordered, as soon as I had glanced through these, it seemed as if I had committed far more. Accordingly my list swelled so perceptibly that before the time came for confession I was mortally afraid of entering the

confessional for fear I would forget one. I remember distinctly one day, when I went back three times, each time to ease my mind of a sin I had forgotten, and not till years afterward did I understand the mysterious smile on the priest's face as he pronounced the final absolution and I with a comparatively light heart took my exit. These harrowing experiences I underwent every three or four weeks during my youth. To give you an adequate idea of the tension and emotional strain which I suffered would be impossible; even the next day when going to the altar to receive the body and blood of Christ in Communion I often felt that I could not take the sacred host.

But, thank God, in the midst of this fear-producing routine, another sphere of the Church opened itself illuminatingly before me, the knowledge of Christ and the Saints. In this brilliant heirarchy of God, the Holy Ghost and Christ (emanations in some mysterious way from the Godhead—my childish idea of the Blessed Trinity) together with the Saints, did not repel me so much by their magnificence, and were accordingly the source of much comfort to me. I read with avidity the lives of the Saints, the sufferings of Christ, and so vivid were they all to me, so much a part of my life did they become that they were the chief topics for the stories I related to those little brothers and sisters of mine, I could always depend upon their falling off to sleep at bedtime with the sound of my tales in their ears. In spite of the fact that an intimate knowledge of the lives of the Saints early implanted in me a love for self-denial and asceticism which almost ruined my health in later years, so near and dear did they become to me that they were always the ones to whom I appealed, they were the all-pitying, sympathetic mediators between the omni-

potent God and the insignificant "me." They, too, had been lowly and had raised themselves to nobility and goodness through heroic deeds, and what they did was also possible for me.

Before I go further I must stop to relate a fact of my external life which stirred me so vitally that the proneness toward asceticism, introspection and all the other evils attendant upon such practices became more and more a part of my nature. My father came home seldomer and seldomer now, gradually the supplies for the home decreased, and the careworn, despairing look on my little mother's face became more poignant, more acute. One day in her heartbroken, distracted anguish she disclosed the whole sad tale to me, facts, the full significance of which I could dimly grasp, but which so burnt themselves upon my heart that the remainder of my life has been one mighty struggle to efface them. The outer world held no more trust and faith for me, and men especially seemed all blackened with untruth, cruelty, and guilt. But by very reason of this distrust and despair with the external world, I lived from this time, all the more intensively in that other religious world of my imagination. In the dark, dreary days which followed, when the peeked faces of the little ones and the tragic look of my mother almost broke my heart, I hoped on and on that through Christ and the Saints, God would bring us help, would make us less miserable. How I longed in later years to have that naive faith, that surety in the ultimate hopeful outcome of things! For the first time the resolve of dedicating myself to the Church if my petition were granted fixed itself in my mind and grew and grew until it became the absorbing passion of my life. And help did come after a while, my father returned and we moved to another town.

The last fact was one of those accidental happenings which seem insignificant at the time, but when seen in retrospect, stands for opportunities charged with powerful significance in the development of a life. Here I entered a large high school, was introduced to a public library and from the narrow compass of a restricted life a new vision came, a vision which brought untold sorrow, but hidden in its meshes were also the sources of untold joy. I here first became aware of people living on a higher social strata than my own; here I met beautiful living boys and girls, so different, so full of life, that they seemed verily beings from some other world, no, not the world of my Saints, for they were too healthy and human for that, but from some world into which I longed to get a glimpse so that I could catch some of their happiness. But unfortunately that glimpse was denied me, they had their own friends, their fraternities and sororities and I remained alone. Those high school years with their intense, never-attained longings, the grim agony arising from the feeling of exclusion from the companionship of my fellows, the unhappiness of the home seem to me like one long-drawn out nightmare, over which I would willingly draw the curtain never to be raised again. But I must give you some idea of how vitally my inner life was determined by these external circumstances.

As I said before, through my studies and my omnivorous reading, my vision was widened, and I saw more intensely (now from a more social point of view) the unhappiness of my own home and it cut me so that I grew morose and cynical. By the study of history, my Church, hitherto the absorbing passion of my life, appeared to me in a new light. I saw that after all, it was a **human institution**, no matter what the priests and nuns asserted to the

contrary. Gradually the inroads of doubt as to the supreme authority of its teachings gained upon me, and oh, the dreary fruitless struggles I waged with the hydra-headed monster (as **doubt** seemed to me at that time). Whole nights I would lie awake, trying to fathom out by means of my reason truth that only faith could compass, but alas, that faith was slowly but surely leaving me. It seemed like some glorious vision receding ever more and more, at which I vainly clutched but nevermore would grasp. The God of reverence became at this time a stronger, fiercer element in my life. He was just as distant spacially as before, but more relentless tracking down ruthlessly a sinner such as myself. I blamed Him; why had he placed me, a human being who could feel and love so intensely, in such conditions, why had He denied me even the love of my fellows, made my home so unhappy that I grew sick at the thought of it all? At first this was scarcely a formulated thought, but it gradually gained headway and finally tended to eclipse all others. With a ruthless determination I studied more and more into the rules of the Church, bent on enlightening my understanding, thinking that thus (poor misguided mortal that I was) I could gain happiness and strength. But all was of no avail—my doubt increased and when I presumed to ask our parish priest, he could only stare at me in horror, that I so young and insignificant in God's eyes, should be so bold and irreverent.

By a happy chance about this time, the Jesuit missionaries visited our church and conducted a mission there. Impressed again fully with my insignificance and irreverence, I attended faithfully every meeting and at the end of three weeks of constant devotion, I found that I had curbed that unbridled understanding of mine to the extent that

I was a humble adherent again. So wrenched in soul was I because of my former sinfulness, so fearful lest God would smite me down for my presumption that I again contemplated entering a nunnery where I could the rest of my days worship in peace and be out of this tragic turmoil of a world. The Jesuit fathers exacted a promise of me that within two years I was to come to one of their training schools for nuns. After that promise I somehow felt purged of that weight of sin which had burdened me so heavily.

So the priests left and I went back, alas, to the turmoil of a world. I had not reckoned on the weakness of human nature, especially on the weakness of such a tumultuous adolescent nature as my own, when I was under the sway of the mission enthusiasm. In spite of every effort those former doubts would creep out, at the most unexpected times and places and cast me in agony for weeks after. Once when taking the communion, I suddenly refused the host because it came upon me with horrible illumination that I was foolish for believing all these years that the round piece of bread was really the body of Jesus Christ and therefore of God. Needless to say I suffered enough for my heresy—but the suffering never blotted out the sin—or the doubt.

I finished high school unhappier than I had ever been before, and wondering if that side-glimpse I had into a higher world embodied in the lives of those school fellows of mine had availed me anything, wondering whether the knowledge which robbed me of so much my childhood held dear was such a precious acquisition after all. However, out of it all, out of the dim confused agony involved in the consciousness of losing my faith, there aroused in me the grim resolve to know more; perhaps then happiness would come, perhaps then I would find

rest and peace. I knew full well the almost impassable practical barriers to further schooling—but barriers always made me strive harder. So I began the struggle.

I began teaching in a community so far away from home that I could only make trips to and fro every two or three weeks. There in a community as distant from the advances of thought as if it were in the wilds of Africa, I implanted myself, and to me there came the great constructive crisis of my inner life. I had become interested in Carlyle and resolved to read all his works (which I could procure by mail from my home library). From the very first, his wonderful sincerity, his hatred of shams his getting at the eternal core of things had taken firm hold of me, but not until I came to Sartor Resartus did the illuminating awakening of his whole philosophy come to me with all its elementary and soul-stirring force. I had literally burned my way through the book, had come to the Everlasting No, the Center of Indifference, and finally to the Everlasting Yea. I shall never forget that night. You may call it conversion or what you will but I know that a profound change was wrought in me. The weariness, the grimness of the struggle of the last years seem to melt away, and I too "become strong as God." Even the external circumstances connected with it are literally stamped as with fire on my memory, an early spring night about nine o'clock and I in my garret room. I rushed out of doors so that I might be better able to grasp my revelation in the immensity of space. The stars seemed to start in their spheres; the very heavens seemed aware of my joy. No longer was I an insignificant worm-like being made to be trampled upon, but a creature divine, in whose soul God had always dwelt, and in whose intellect was also the divine spark. I

saw the waste of those former years, when I, weak and vacillating, was vainly clutching at a transient hope for happiness; I found now a higher solution for my problem, I could renounce that for there was in man "a higher than love for happiness, through the renouncing of which he might find blessedness." No more cowardice, no more vacillations; I threw off that night my fear, my former self and became brave, willing to renew the struggle with those words ever beating on my ears, "Produce. Produce. Were it but the pitifullest infinitesimal fraction of a Product, produce it in God's name. 'Tis the utmost thou hast in thee, out with it then. Up, Up. Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is today for the night cometh wherein no man can work." Work, then, was to be my watchword; it was the magic by which I could most fully realize the divine in me. And I began, first, by assiduously changing my habits and studying the laws of health, and from a neurotic, sensitive, ill-nourished human being I became strong, hardened, poised. God had made me in His image and all these years, I had been tending physically farther and farther away from Him.

Thence I went to Emerson, Ruskin, Browning, George Eliot, Wordsworth, Shelley and Keats. For the first time I really saw sunrises, sunsets, the blossoming of Spring, heard the sounds of running water that I had never realized before. This then was the beginning of life; I thanked God that He had given me such a thing. Henceforth, my God was the God of love, a pantheistic God whom I could worship more through my delight in the trees, in the running brooks, the varying heavens, than through the flat ceremonies of an effete church system. That God-spirit so permeated me that I remember I could hardly stay indoors during those

days. I must be out, in the woods, by the shadow of a stream, in the meadows, anywhere under the heavens with this newly-found God.

From this time also, the value of the individual became all important to me, the little school children had become living souls, each sacred, and I must guide well their development. During those months nothing outward affected me. The affairs at home were in a sad state, my savings were eking out little by little and college seemed farther away than ever. But in this new life no mere earthly circumstances could weigh upon me. I had come to a fresh green oasis and I could not fill my heart with sufficient gratitude that I had not thirsted longer.

But soon I found that mere earthly circumstances are after all a great influencing factor in life. The next year the whole care of my brothers and sister developed upon me, besides the work of teaching—this time about four miles from home. Months followed, through which, but for this very experience of the year before, I should never have been able to live. From early morning until late at night with the consciousness that the God of the birds, of the trees, was ever with me strengthened me to bear what to others, seemed little short of superhuman cares. I grew physically and mentally stronger; and education—as the means of living a profounder life—seemed now more precious than ever. When at last I was to realize this longing of my soul to get more light that I might enjoy this wonderful creation more deeply, more appreciatively, I felt again that my life was doubly blessed.

So I came to the University. A still wider vision opened before me. Contact with people, truly noble people, wholly dispelled my almost inherent distrust for human beings, with whom I had had in my life

too little intercourse. Steeped as I had been in my own environment, hedged in by my own problems, I had never before fully realized that they were but an infinitesimal part of the great world scheme, and that I must judge them accordingly. In the medium of the classroom I gained what I never should have been able to acquire through books. Here I found that others living around me felt the same heart throbbings as I, and from this time on the sense of solitariness left me and I at last became an actively social human being.

During these college years a kind friend directed me to a course on "The Life of Christ" which formed such an epoch in my spiritual life that I must give an account of it here. Since my revelation I had not yet consciously adjusted Jesus in my scheme of thought. The suffering Christ I had rejected entirely as I had no place for suffering as a thing in itself in my religion. The Bible had been an almost closed book to me, and even when I read it through, I was unable to grasp its full significance. But through a detailed documentary study, I was able to glean out the essence of Jesus' teachings, his relation to his environment, his effect on posterity. I gained a true conception of the Human Christ, the man divine who dominated the hearts of his followers by means of his poised personality, his buoyant, healthy spirit, his magnanimous wisdom, so simple, yet so deeply imbedded in that rock foundation of life. His was no philosophy of suffering, of the asceticism I had formerly looked upon as divine; no, he bade men be hopeful, to see life steadily and see it whole.

From this course, a whole new field of study opened before me; I went to Dr. Foster and from him learned the historical aspect of religion, learned to see the great religions as the outgrowth of human needs and to judge them accordingly as to their

comparative significance. No sect offered any longer an opening for my activity. I learned to see the good in all, to look upon them as the varied garments of a faith inherent in the heart of man, each promoting in its own way the ideals and aspirations of its adherents. I could now with disinterested eyes look back upon the Catholic Church and see the poetic significance of its practices, but somehow from them the life and blood have departed for me, they are magnificent and awe-inspiring symbols and nothing else. Reminiscences of my childhood often compel me to sit for hours in some Catholic Church and live over again some of the experiences of those early days.

FROM SOUTH DAKOTA

I was born on a bright Easter Sunday on a big cattle ranch in South Dakota where my father and mother were enjoying the best years of their lives. I seem to have been born under a lucky star. Though I lived on an immense farm until I was sixteen, I've always been in contact with money, traveled and educated people, and books and magazines good, bad and indifferent. These facts have all to do with the development of my religious ideas.

My father is the direct cause of my past and present attitude to a great extent. I'll have to describe him briefly. He is an original thinker with a keen, scientific, logical mind. He has traveled and read much. Everyone says he is interesting. Having been disgusted when a youth by "religiosity" of various forms, he lost the habit of church attendance many years ago. He has been far more advanced in his ideas than the ministers we had out West or in our little country church in Michigan. He always styled the ideas thundered from our local

pulpit as "fol-de-rol," and "tom-foolery," and so I never believed in most of them. They were in the main as follows: God is a fearful, powerful person always looking for a chance to "dock" us. Since we were conceived in sin and born in iniquity, it always looked to me like a rather one-sided proposition. Heaven—a physical place, with "streets of pearl and gold," where were the angels which had big, white wings and flowing robes, and played on harps. This was my early picture of heaven, and I'll confess I used to acknowledge to myself as a youngster that I wouldn't give a continental to go to a place like that. The one paved street in our little country town always made my heels so tired that I usually walked out in the road. I knew gold would be a lot harder to walk on, and also hard on the eyes. I much preferred "green grass and running brooks," and the sweet serenity of books to the eternal tum tum of harps. My sister used to play the zither, and I didn't care to have anything like that in the next world, and she played all right, too. I knew the angels would be nice to me but somehow when they told me there was no room for cats and dogs in heaven, I lost all desire to go there. Still I had to go there or to Hell. Hell, I was duly instructed, was another, or rather the other, place. Its chief feature of interest was a huge lake of fire and brimstone, in which the wicked people burned forever and ever and then a while. Imps, black, slimy little creatures with tails and horns frolicked around this fiery lake, and took fiendish delight in punching us back in the brimstone when we tried to get out. The Devil, a huge black monster, sat on a throne. Satan, exalted, sat! So there I was. I had to go to one or the other—a choice between two evils. Of course the other looked much more attractive, so I made up my mind I had to get just inside somehow.

Now these ministers of the gospel divided our good old world into two classes, as follows: The wholly, holy goodie good—the eternally damned bad. The white wooly sheep—the dirty goats. The unadulterated saints—the unmitigated sinners—and so on.

I commenced to think. Two great faults convinced me the awful God would put me in with the goats if in the course of the day's work and play, a tree fell on me, a bear ate me or I drowned. These two facts, I'll confidentially state, were that I seemed to have a great gift for profanity. I came honestly by it. Father is all English.

Even now, I am ashamed to state, if I drop my nose-glasses it would be more natural for me to exclaim "Hell" than "Oh my stars," and I wouldn't put more feeling in the former than most people do in the latter. I'm overcoming it, though. Yet it is sad I never "got religion." Then all my vocabulary along this line would have "melted like a star in the silent summer heaven." So I've been told at revival meetings. The other dire calamity, in so far as a religious life was concerned, was my good health and eternal grin. I really thought these must be the devil's trade mark after I'd been told a sufficient number of times that we were all "worms of the dust, conceived in sin, born in iniquity, destined to traverse this world in meekness and humility"; but those who "walked the straight and narrow path" would "some sweet day" land "on the other side of Jordan," and have "a star in their crown." This was one of the most popular hymns, an appealing canto, entitled "Will there be any stars in my crown?" Encore—"I'd like to be an angel with wings of snowy white."

In these days I didn't have anyone to play with. I always loved animals, and in these days of loneli-

ness I got together a menagerie that was the talk of the country roundabout. I had everything from a little baby chipmunk and rabbit to a savage woodchuck almost as large as a dog. I really have peculiar influence over animals. I have been very successful in training them and teaching them tricks. I cannot tell how much my love for all animals has meant to me. It made my life very happy then and adds much pleasure to it now. Although since I've been out among people and felt the great human heart throb, my love for all kinds of people, or for humanity in general has manifested itself just as it did for my beloved little innocent kittens, my sorrowful, reserved old fox squirrel, my nimble, spritely, loving little red squirrels, my savage, beligerent woodchucks, my faithful dog, and graceful saddle horse. I just tingle with delight when I see the little bears, out at Lincoln Park, tumble about in their awkward fashion, or when I see happy dirty little youngsters chasing one another. I breathe a great breath of inspiration when I see a fine lion or a man like Senator J. C. Burrows (Mich.), and so on. I think of people in terms of animals and vice versa quite a bit. For instance, the well groomed, slender filly, Spanish Queen, reminds me of Consuelo Vanderbilt.

The ideas I have cited above are the ones that were most strongly emphasized in my consciousness. There were frequent revivals, the real thing, and campmeetings when "they all got religion," "the old-time religion, it was good enough for Jonah, and it's good enough for me," (a refrain commonly sung.) These meetings used to attract us youngsters. We didn't care for or understand what the preacher said, but what he did moved us to convulsions of laughter. We usually had to sit "way back near the stove" where the janitor (endowed with all extraneous duties) could with difficulty de-

tect the culprit who so far forgot him or herself as to "snicker out loud in church." Circus day was mighty attractive but the annual "baptism" was nearly as exciting. I've seen some of the funniest things I've ever seen anywhere at such functions as this. "Wash me and I shall be whiter than snow" was the anthem sung when Caucassian or Ethiopian was "ducked," as we hopeless young sinners termed it.

At one of these revivals, a "worker" "got after" another girl and me. We were about thirteen. He scared us nearly to death until we commenced to boo-hoo with great enthusiasm. Without further provocation he and a confederate carried us up bodily to the front and deposited us in a mass of weeping humanity who moaned alternately "Praise God," "Bless the Lord," "Two more lambs in the fold." Consequently, we girls, following the line of least resistance, and influenced by the very sensible argument that "it couldn't do any harm and might do some good," were baptized. I positively would not join the local "hard shell Baptist" Church, however, and kept on going to dances, shows, played cards, and rode horseback on Sunday. There I was left, a baptized individual, but a member of no church. I determined to be on the safe side, in so far as possible, so I said I believed Christ died for the remission of my sins. So people told me, and I had no reason not to believe it, so I said I did. In addition to this I sat up nights and read the Bible in feverish haste from cover to cover. How tempted I was to skip over some of the Noah begat, etc., etc., but I yielded not to the tempter. Of course this greatly edified me. However, I did mark passages that appealed to me, and committed many passages to memory. I regard the Bible now as a great book, a record of religious experience of a race of people

just as Barnes' History of the United States is a record of the political experiences of a people. It is a wonderful piece of literature. Here I might say that books have had much influence on me. I regard James' Principles of Psychology as religious. Tennyson's poetry is full of religion. Ulysses' statement, "I am a part of all that I have met," has had as much weight with me as anything in the Bible, though I love the Beatitudes, and St. John, and the Ten Commandments are all right.

When I was seventeen I happened to be in a Baptist College. To escape perpetual nagging, I joined the First Baptist Church of Kalamazoo, Michigan, of which church I am now a "member in good standing," though I never was inside of it but twice. This institution and the people with whom I lived nearly drove me frantic. To meet the requirements of the former and to live with the latter, I needs must attend chapel every morning forty minutes, and College Prayer meeting every Monday night, regular prayer meeting Thursday night, and Church three times on Sunday; then all special affairs, as revivals. I was churched to death, and have not quite recovered as yet. It wearies me to listen to even a good sermon delivered in that "ministerial diction" tone of voice.

The next year was most fortunate for me and my religious evolution. Through my sister I became a regular attendant of the First Presbyterian Church, and had the good fortune to hear the Rev. Henry W. Gelston preach series after series of sermons on Higher Criticism, Comparative Study of Religions, The Theories of the Sub-conscious, Psychic Phenomena, Mental Therapeutics, Telepathy, and the like. Through him I came in touch with some of the big ideas of Religion, Psychology, and Ethics. He strongly emphasized man's divinity and God's hu-

manity, the development of personality and character. He inculcated ideas of "man's infinite and eternal destiny" that I don't get away from. In fact, I never tried. It seems to me just and logical that there should be a hereafter, or several hereafters. Still, I don't know anything about it.

Of course I think Heaven and Hell are spiritual conditions right here and now, not physical places hereafter.

My idea of, or feeling for God, I am as yet unable to define. I recognize a great something potent in the universe and behind it, above it, and in it. It is some one unified person or soul self existent and eternal, a higher intelligence. I don't just understand the term "personal God" as it is commonly used. I have always prayed. I pray to something many times every day.

I am really very ignorant about most common terms. My impression and present belief is that Jesus Christ was a man, the most glorious and wonderful man the world has ever seen so far, and he was probably crucified, but I don't believe God had him crucified "for the redemption of my sins." I think unappreciative people murdered him much like McKinley and Lincoln were shot.

I don't understand what is meant by the Trinity, nor just what the Holy Ghost is. My impression is that the Holy Ghost is the great influence for good that arises from God's plan, a comforting sense in us placed there by God.

Death, I think, is a change, a cessation of the physical life, but the Spirit goes on in its struggles. I know in this world I can do many things, and I also cannot do many things as become a beautiful singer and a creative musician, things I long to do with all my soul, but the bread and butter problem takes most of my strength. But I think somewhere in the eternities I'll have my opportunity.

THE SCROLL

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The Church and the Day's Work

By T. V. Smith

It is certainly whispering no confidences out of holy corners to say that organized Christianity has lost its historical objective. It is an open secret, indeed, that the church no longer is content to "save souls." The plainest reason for this is that "the other world" whereunto souls were to be saved is, like a long-lasting mirage, at last disappearing into the thin air of which it was made. To do more than merely to mention this fact is to labor it in the eyes of enlightened churchmen in our day. But to many less understanding souls it is well to say with utter frankness where religion stands regarding its once

pivotal values. Consider, for instance, the question of immortality. Christianity has always meant to the millions of its adherents the assurance that for them personally a far better time was coming. On the strength of this representation they embraced Christianity, with this hope they lived, in this faith they died. But on what rested their confident expectation? On desire to have it so. Man is so constructed that given a lack, he supplies it with a fancy.

Now lacks were the chief phenomena of the life of early man. Even as late as the Hebrew prophets and the Greek philosophers men still lived in a world in which practically no values were secure. Nothing was known of scientific agriculture, and so the food supply was uncertain. Little was known of inter-group tolerance, and so cultures were in constant danger of dissolution through war. Next to nothing was known of disease, and so life itself was fleeting. To such an unobliging world men responded prudently. Since there was not enough of goods to go round, the strongest and craftiest got all they could and let the weak and ignorant live as best they might. But since even with their disproportion of the good things of earth, the strong were still relatively weak in the face of an uncontrolled nature, they built as compensation for their own lesser lack and for humanity's greater lack a wonderland where only hope could reach and illumed it with that light which never was on land or sea.

Beyond the path of the outmost sun through utter darkness hurled—

Further than ever comet flared or vagrant star-dust swirled—

Lived such as fought and sailed and ruled and loved and made their world.

Thus Plato reared out of the woes of Greece the dazzling world of Ideas and, planting it safely beyond the confines of space and the ravages of time, touched it to perfection everywhere with "beauty shining in brightness." Thus St. Paul reared out of the miseries of Jewry a *Dei civitas* whose comforts and wonders "eye hath not seen, nor ear heard, neither have they entered into the heart of man"; a city that "had no need of the sun, neither of the moon, to shine in it," for "her light was like unto a stone most precious, even like a jasper stone, clear as crystal"; a city indeed where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

II

To understand the psychology of this procedure does not, however, invest its products with blessed reality. The fact that a hungry man is obsessed with floating images of food does not prove that food is furnished or will be furnished. Hungry men have been known to starve to death, in spite of dreams and hopes of food. Lonely spinsters have been known to go straight on into hysteria, spite of a phantom man under every bed. That is to say, that in a world where practically no human hopes are completely realized and where many human desires are frustrated altogether, one needs a stronger foundation for faith than mere desire. And yet, in all frankness, have we any other foundation for the hope of personal immortality? The pious will answer at once that we have the assurance of men who spoke as those having authority. To this answer the forward looking religious leaders of our day will smile wistfully. They know all too well on what these authorities based their faith. In that letter of immortal yearning which he sent to Co-

rinthian disciples, St. Paul, like us, was depending upon the universe to back up his hopes. He had drawn a check against the future; his credit would be ruined if it were not cashed; and the very faith by which he lived would be shattered. Therefore it *must* be honored: what must be will be, and let us think no more of it. But such logic is not compelling enough to get checks cashed even in our humane social world. What of its worth, then, in this sterner physical world after our bodies, by the inexorable forces of this very world, shall have been hurled back to primeval dust? The pathetic shallowness of such logic is immortalized in the age old maxim, "If wishes were horses, the beggars 'd all ride."

All this the leaders in our day are aware of; but the difficulty they experience in escaping the connotation of beliefs after the beliefs themselves have been disavowed, suggests that they have not been purged through and through. The old ideas live again in minds made worse by their presence. If their psychology had kept pace with their cosmology, religious leaders would see that with the passing of the "other world" there passed also the representative of that world to us, an ambassador who from time immemorial has lived among us, has fed upon the fat of our land, has been taken into our very hearts, but who, though all this while *with* us, was never *of* us. His unaltering fealty was to the high court from which he came to us. In a flowing, changing, impermanent world, like this, what concrete use could man ever have had for "a simple substantial soul," had it not been for the fact that he must be furnished a guide from this world, which was not his own home, to another world, which was to be his eternal abiding place? Once, however, the search magnificent is seen to center on

mundane goals rather than on transcendental ones, man is still in need of guidance, but certainly not of a guide whose unerring instinct is for abandoned paths. So it has happened in psychology that the earthly representative of transcendentalism has fallen with its fall. The soul has fled with heaven into oblivion. With this recognition there comes more strongly, though clearly enough without it, the dilemma of modern religion. Christianity cannot exist without an objective, for it is intrinsically purposeful. Its transcendental objective is so newly lost that it has not yet been able significantly to re-orient itself with reference to newer human objectives. Long addicted to vagueness in handling a world that it confessed it could not know, it tends to infect with vagueness the understandable human objectives which now and then it seizes upon. Needed, then, for the church an objective general and humane enough to enamour emotion, but unambiguous and concrete enough to raise hope for progressive realization.

III

Any goal that is to be honestly intrinsic to man's life should certainly seek to become identified with improvement of man's most common and meaningful activity. To state it generally, the most omnipresent phenomenon of our human life is *work*. By the industry of his hands, if not by the sweat of his brow, man must win his bread all the days of his life. Since work is necessary for any life at all, it must be made to further, otherwise it will hinder, the good life. Christianity has never had a clear conscience regarding work. Originally man was cursed to work as a punishment for sin, and ultimately man, like God, was to rest from all his labors. That emphasis in our religion is unmistakable. But

it is equally unmistakable that the church has traditionally emphasized the "dignity of labor." There is perhaps an emotional complex hidden in this contradiction. Since work is bad, it had to be dignified with a social sanction in order to get it done. The dignity of labor was a happy discovery by leaders to compensate for the sordidness of work done by the rank and file of men. Sincerity is a virtue too easily acquired for one ever to charge insincerity. But this discrepant attitude of Christianity toward work is a species of fuzzymindedness that has borne fruit as bad as if it had been insincerity. It is an indisputable fact, a fact often bemoaned by churchmen, that union labor in this country is indifferent, if not hostile, to current religion. But let any churchman who is at all conversant with labor conditions today test the clarity of his insight by asking himself the question, whether he should be willing, were the power his, to bring the labor unions into the church tomorrow. Is it not certain that if they became such Christians as their employers are, their conversion would make no difference at all in the present situation; and if they became Christians to follow Jesus, the results would be disastrous to goals of social betterment now maintained by the unions? Neitzsche's keen insight as to the advantage to supermen of having common men accept the humility of Jesus applies with peculiar force to captains of industry. That wolves ask no better prey than lambs, labor is at last aware. No, before understanding churchmen could be willing to have unionism converted to Christianity, the church must clear both its conscience and its vision regarding the place and meaning of work in human life.

The first step toward this needed clarity is to quit calling dignified what is not dignified. If dirty work must be done in order to live, then let us say

that we do it in order to live rather than because it is dignified. But if "the other fellow" must do the dirty work in order not that *he* may *live*, but in order that *we* may live *well*, then it is Christian honesty, even if not Christian charity, to say so. It is better to have the honesty without the charity than to have neither honesty nor charity. The straightforward words of Bishop Butler are not bad words for any bishop,—“Things and actions are what they are, and the consequences of them will be what they will be; why then should we desire to be deceived?” The church has undoubtedly meant well in preaching the dignity of labor. But if it is not really willing, as labor unionism thinks, to condemn the many to *labor* in order that the few may *live*, then it must admit that in its traditional befuddlement over the difference between facts and ideals it has by calling bad good helped bad to remain bad. That the labor whereon men live has been unpleasant is the ageold *fact*; that the labor whereon men live should be made conducive to personality is a long-persisting ideal. To keep these separated in thought until we can get them together in fact is an elemental counsel of clarity; but eventually to get them together in fact is the most elemental duty for wellwishers of mankind.

IV

Every man at work in a job that makes at the same time both a living and a life! That, then, is the new objective proposed for every ethical religion. So long as there is one human being who must sell his soul to feed his body or sell his soul to feed the souls of others, there is room for such an ideal. But let one not grow histrionic about it, for the world is full of those who can win a living only by renouncing the good life. To deny it, is to confess that mines

and factories and farms and households are unknown. That men daily do what they despise for the sake of what they must have if they are to live at all is not to be belittled by being argued. But to get the magnitude of the evil it is well to recall that historically *one-half*—and that traditionally the fairer and more sensitive half—of the human race has been assigned its life work by status rather than by choice, an assignment cordially acquiesced in by all the historic religions. Where the principle of assigning work is, “Even if you do not like it, it is all the same,” the human presumption is that there will be a large proportion who do not like it. The history of woman, when written, will validate that presumption. But unhappiness in one’s vocation has not at all been restricted to women. Millions of men have had, many men still have, no effective choice as to what they shall do and through it what they shall become. That this ideal is directed against a real evil may be assumed without further words.

That the evil against which it is directed constitutes a veritable tragedy needs to be pointed out specifically. In all sober sense, is there any other tragedy in life comparable to this: To rise early with reluctance, to be urged on by fear and dislike now grown into habit, to set the hands to a hated task, to get attention only at the crack of the whip, to soar into the free land of unfruitful reverie at every chance, to watch the clock from morning to night, to kick constantly against the pricks by day, and to turn uneasily at night lest the morning be already come. That is indeed the life of spiritual slavery; for, as one of our modern poets has said, “the real sin consists in being divided against yourself, in wanting one thing and doing another.” This is man’s original sin, to use the language of the theologians; and, to continue their way of speaking,

it is a curse under which many men have unconditionally fallen.

V

Assuming that the church should accept as its real objective the humanization of work, the first part of the program would be to continue more earnestly and determinedly the demand already somewhat indifferently made that *all* people work at some productive task. Without being dogmatic as to the definition of "productive task," there are two classes in our day who would be affected by this demand. There is a relatively small class of wealthy men, usually the sons of wealth, who do not turn back into the resources of the nation what they take out. Merely to yacht and to philander is not to work. Why should the few loiter while the many work harder because of it? Then there is a larger class, perhaps a growing class, of adventitious women who are not productively employed. With the home robbed of its inherited industries, denied of children, and maintained by servants, many women are left without a genuinely productive task, unless they have either a job or a profession outside the home. Upon the fruitful employment of women the church may well insist, not only because it is a peculiarly intimate shame for any women to loiter while many women slave, but also because the deficiency of normal work is as bad for the few as the excess of work is for the many. In an unideal world like this, the humanization of work waits on the universalization of work. Our first step, then, in attaining the former is to renew our emphasis upon the necessity of the latter. Unquestionably the church could so leaven public opinion as really to make idleness a vice that no one would dare to flaunt. Until the many have happy work or abundant leisure, the few must not idle.

The second step in the program is one also with which the church is familiar but not wisely so—the exploitation of play for the good life. The church has certainly wished that workers might have leisure; but it has sought to fill the leisure with play and development. This is good, but not best. The emphasis is upon improvement through leisure, rather than through work. In the order of nature, the emphasis should be reversed. Men cannot compensate for unsatisfactory work by play. No maximum of leisure can expiate any minimum of deadening work. Any work is deadening, spiritually, in which the worker cannot project himself. To do what you do not want to do in order to get what you must have is one sure road away from the good life. But man is not by nature a passive creature whose every bestirment gives pain. Quite to the contrary, he is so built that his greatest joy grows out of activity. The interminable play of children shows that joy comes through, rather than outside of, activity. There is no obvious reason why turning this activity into useful channels, as in work, should rob it of its meaning. The divorce of play from work is suicidal to both work and play. People who suffer at the hands of work are not noted for acquiring “self-culture in the margin of life.” Those who find themselves in work, who display the “instinct of workmanship,” get their culture in the main business of living. Not leisure for recreation, then, but such a relation of the worker to his work as will make it self-realizational—this must be our aim. This attained, hours of work would take care of themselves: “henceforth let pleasure be thy guide.” “Blessed is he who has found his work; let him ask no other blessedness.” If this is not attained, then leisure though filled with play would be but the empty husk, for let it be recognized once for

all that play may be as destructive to the personality as is work.

It is easier, indeed, to come at this point by saying boldly that play is for children, not for adults. Blind to, or despairing of, the humanization of work, our emphasis upon play has been but resignation to a bad situation, if not the counsel of social despair. Children play; their play serves biologically to develop muscles, sense, intelligence for future work. Men ought upon coming of age to graduate out of play into their life work, just as they ought to graduate out of college into life, carrying over in each case the values acquired and realizing them, not in different, but in larger settings. The values of play must be conserved in work; otherwise they are unavailable for adults. The recognition that they cannot somehow be superadded in off hours to compensate for the degradation of work will deepen the necessity that lies upon us for the humanizing of work.

VI

Looking, then, toward a society of workers happy in their work, there are three already existing tendencies that may well be further exploited. There is, to begin with, the highly important matter of placement. One of the prime conditions of happiness in work is facility. Other things being at all equal, a worker is happier in doing what he does well than in what he does poorly. There are many men in our day unhappy in jobs that other men would fill happily. There are men who would live happily as window demonstrators, forever in the public eye; other men would enjoy the solitude of a light house. It is profoundly unfortunate for society, for religion, if through chance or the exigency of making a living the demonstrator gets in the light house and the

quiet man in the window. There are sons of millionaires who would be best adapted to the farm and sons of farmers who would achieve distinction in learning. To argue that men naturally gravitate into their own occupational places is to display either ignorance or indifference. The best time to correct these professional and occupational maladjustments is before they happen. Vocational and professional guidance, then, is a matter of the supremest importance when seen in relation to the objective proposed for the church. Here is an opportunity better than preaching, and an implied use for the church plant better than ornamentation. To know what the temperaments of men are, what the demands of jobs are, what the probable errors in adaptation of the two are—these are matters of high religious moment if religion is interested in the means to the good life.

But happiness in work is not wholly a matter of initial adaptation. Efficiency may be acquired and temperament changed through education. The extension of education to all, the deepening of education itself, are also methods of reaching the goal. Technical training for work can often render meaningful what was drudgery. Technical training can also by showing the relation of part to part add to facile habit the pleasure of extended vision. And the limit of technical training in this regard is but a challenge for a more liberal education for all workers. Not only to see in work the relation of parts to parts, but to see the relation of the whole of one's own occupation to other occupations and to the world at large—this is the surest way to keep man from living by bread alone. The otherwise tedium of a specialized job is suffused into meaning by the largeness of its orientation, and the worker even through his narrow task feels his way to a universal unity

that enables him to see life steadily and to see it whole.

There are tasks, however, which, with the high specialization of machinery and the minute distribution of labor that characterize our time, are not human tasks at all. A human life is reduced to the sheer status of a joint in the machine. Such tasks cannot be humanized, and it is pernicious to invent compensation for any such industrial practice. Not to humanize, but to abolish such work, must be the aim of all humane men. Machinery that has already done so much can be made to do more. Invent a new mechanical product to do work that by all right is strictly mechanical. Let inventors who can conquer for machinery what is essentially mechanical be doubly honored by mankind: they are performing the work in our culture that religious prophets have performed in earlier societies—redeeming human life from prostitution. The church should rally public opinion to demand that no human being should be made a mere cog in machinery; and it should at the same time be minded to supply the social incentive that will furnish inventors to make good the needed mechanical supplementation. A large Chicago plant recently found itself with a daily turnover in a certain highly mechanized department. It was so expensive and troublesome to furnish the human connection that the company's inventors got busy and mechanically supplied the lack. This process of mechanizing the essentially mechanical could be made more rapid, more certain, and more extensive by a large sector of society's becoming aware of the situation and sensitive to its injustice.

VII

But any modern student who would stop with these palliatives could be justly suspected of being

spiritually subsidied to apologize for the *status quo*. However effective the larger emphasis upon these existing tendencies might prove to be, the church, if it seriously wishes to humanize work, must address itself to a more radical proposal. Specialization at its best is bad for human happiness; minute distribution of labor is practically fatal. Man, the distinctively ideational animal, cannot summon all his powers to bear upon too small an assignment. His capacity forces him to laugh at the boundaries of the present; nay, not even the boundaries of the past and the future can bid him stay. He gets his revenge against the whole temporal order, indeed, by talking much of eternity, of the infinite; and whether he knows what he means or not, he thereby feels his importance. Bound down to the sordid, he constructs the splendid and reigns over it in majesty. Tied down to Main Street, he takes all geography for his province and sits with supreme calm under his weighty responsibility. From overalls at grimy work rise wonderlands of fancy. By endowment he is the wide-roaming animal: in imagination he has tasted the bliss of every heaven and felt the pang of every hell. He aspires to freedom; he loves wide spaces and distant vistas; and he will not be denied his birthright. If Paracelsus carried versatility to the tomb, then mankind mourns; but since mankind will not always mourn, Paracelsus must be resurrected. For man, whose fancy acknowledges no limit, must spend his day at the lever and take his turn at the wheel. This is the cleavage that rifts man's happiness. Let no one deceive himself with the belief that the way out is the way back to mediaevalism. We neither would nor could give up our specialization; indeed, we must go forward rather than backward. But neither can we give up our untamable fancy. The church must

somehow resolve this dilemma if it is to humanize work.

This delicate task cannot be achieved merely through compensation and sublimation. Education might furnish both these. There must be reconstruction and substitution as well. There must be substitution of controlled imagination for lawless fancy; and, looking to this end, there must be such a reconstruction of industry as to exercise and develop and reward the really human part of men. The one human part of industry, hitherto the monopoly of the few, must in the most adequate way possible be opened to all who work. The *ends* of industry—these are its human part. Detached from the larger meaning of industry, its creative aspect, its social interrelatedness, the industrial workers have long since centered their attention on what was left, the wage; and proceeded in a thoroughly human way to be unhappy regardless of how much wage they got. Since the war the evil has spread to agriculture, and we now see the farmer joining his city brother in hostility toward a social order which somehow controls him without his being in on the formation of it, a resentment which robs him of his best income, contentment in his work. If this be the real trouble, the only way to remedy it is to stop it. And the only way to stop it is to let workers in on the purposes, the ends, the meaning of their activity. Among agricultural workers, amelioration may increasingly take, as already it is taking, the form of co-operative buying and selling societies, which by their formidable strength may help create the purposes for which the farmer labors and determine the ends he shall serve through his labor. In factories it must increasingly take the form of what has recently been called "citizenship in industry." Participation not only in the profits, but what is

infinitely more important, participation in the policies that lead to, or away from profits—that alone can supply the ideational counterpart of specialized tasks that will make the worker whole again. A genuine share in the management of business would go further toward making human workers happy than any amount of profit or leisure that could be handed them on the most silver plate by the most benevolent industrial superior.

The church should not hesitate to face this task of humanizing work either because of its vagueness or its difficulty. Indeed, it is because of its vagueness and its difficulty that appeal is here made to the church. The church has historically been a specialist in both of these lines. "The other world," which challenged the loyalty of the church for so long, was not only unknown, but unknowable to the natural man, and its guerdon was so difficult to win that without supernatural grace it were impossible. Now that the church has lost its historical objective, another one is furnished it similar in many respects, but founded on this bank and shoal of time. Its vagueness can be dissipated by sincere desire to understand human unhappiness. Its difficulty should be but heartening challenge to an institution whose whole splendid history has been the story of making the impossible into the possible and then the possible into the actual. This is a task that will need all the grace the church can master, all the time she can afford, all the sympathy she can command. God helping her, the church can do no other than tackle the humanization of work; for until workers become artists or artists workers, mankind will not be happy.

The University of Chicago.

The Rural Church Challenge

By Bruce L. Melvin.

"Yes, that church is about dead. The last service was held over a year ago." This is a common expression that may be elicited from the inhabitants of most any rural community of the United States. Indeed, startling facts have recently been revealed regarding the status of this revered institution by a volume on "The Town and Country Church in the United States," by H. N. Morse and Edmund de S. Brunner, based on material gathered thru the Inter-Church World Movement. On the outside cover appears the following summary:

"One-fifth only of the rural population goes to church.

"Two-fifths of all rural churches are standing still or losing ground.

"Seven out of every ten rural churches have only a fraction of a pastor apiece.

"One-third of all rural ministers can live only by working at some other occupation.

"One-fourth of all rural churches have no Sunday school.

"One-fifth of all rural churches receive 'home mission aid.'

"Of these subsidized churches a large number are in active competition with other subsidized churches."

These surprising revelations raise many questions in the mind of the person who has received stimuli for service from the rural church in his old home community. There are many causes for this condition of which space does not permit an analysis. Also, enough has been written about the causes until most of us are familiar with them. However, this

article desires to present something that is old, but needs reiteration, and that is the challenge that these conditions make.

In the first place here is a challenge to the rural church. *It is not doing its work.* People do not turn away from institutions that are performing functions. Medicine is not being deserted. Of course certain practices, like the using of patent medicines, may be losing their hold on the public, but humanity is looking more and more to this science to cure and to prevent. Indeed, one of the topics that easily finds space in the city newspapers is the falling death rates in our urban centers. The mass of us are dreamers today as we utter our hopes regarding the future accomplishments in this field. Further the rural dweller has great expectations for the future of engineering feats in the furnishing of power, in the overcoming of time and space. Numerous other illustrations might be added but such is not needed. All that is desired to say is that the rural population is not going to the rural church because it has nothing to give.

The people have asked bread of the rural church and it has given only stones. In the present economic dilemma of the farmer the rural church is doing practically nothing. The author recently questioned a specialist in this field as to whether the church was furnishing any leadership for the farmers' co-operative enterprises and the answer was, "No." No great movement like the co-operative experiments of rural America can go on without spiritual guidance, and the church is not furnishing it. Some have gone so far as to condemn these enterprises because the organizer of a large number is Aaron Shipiro, a Jew; but what has the church done to help him. "He that is not for me is against me." Another example of the failure of the rural church

is pertinent. In the author's old home church last fall the pastor, who mines coal thru the week, said, "When you have a chance to read anything that Mr. Bryan writes on religion read it." That is the "stuff" that thousands of those we love in rural America are listening to Sunday after Sunday and believing. They would believe the other, the better, the positive, the ideals of a consuming passion for service to mankind if only they were taught. Yes, the same book from which the quotations above are taken tells of the miserable low salary that the rural ministers are getting but the question immediately arises, "Isn't that more than half of them are worth?" Indeed, the writer is not certain which would be better for his young nephews, to have them fishing in their grandfather's pond on Sunday or listening to such negative teaching. The church of rural America is not serving the people who are expected to support it.

The second challenge is *of* the rural church. All that has been said so far lays the blame at the door of the church. But, after all, the church is not something impersonal. It is what its members and leaders make of it. Thus there is the challenge of this church for young men to go out from the colleges and universities to serve in and thru these institutions. Our missionary societies never forget to send literature to every church or church member out of whom there may be a chance to extract a dollar that the black man of Africa may have his soul saved, but they do not say to that young lad, who has ideals of service, "Go to your home community, or another one like it in rural America and serve those whose language, habits, customs, ideals and hearts you know." Also only too often is this missionary money wasted, if it is used in America to subsidize a church that ought to die. An example of that kind is found

in the central part of Ohio. Two neighboring rural churches, one of them now ministered to by a really great preacher, were about ready to unite a few years ago thru the efforts of the people of the community, but the procedure was stopped by a district superintendent who continues to draw money from the missionary society for the support of his "charge." The one that receives the support is not the one that now has the great minister. This is part of the challenge of the rural church. The young man can fight narrowness, bigotry and denominationalism in these institutions. This is not meant to reflect on foreign missionary work, but let's have more at home, that is of the right kind, along with the foreign. Wonder if rural people do not often give much more than they get?

Some young men have heard the call and have accepted it. One that has recently come to the writer's notice is that of a young man who is giving his services in a village and rural community at \$1,500 a year, when he could draw \$3,500 in the city. In doing this he has to withstand the condemnation of his friends who are in the large churches and are saying, "Leave that and come to the bigger place."

This rural church needs men trained in every field of human knowledge, if such were possible. There is a challenge to the young man to go to the rural pulpit, to the horse lot, to the pig pen, to the farmer's kitchen, to the swimming hole with the farmer's boys, and to live in the rural community, to marry the young and bury the old, and be loved by a few and kicked by many. What greater challenge for service is there? Where find a greater call to idealism? "The harvest, indeed, is ready, but the laborers are few."

Cornell University, Ithaca, N. Y.

Professor Goodspeed and Alexander Campbell

By Judge Frederick A. Henry.

In the "Atlantic" for January, Professor Goodspeed essays to exorcise "The Ghost of King James." His formula for the laying of this antiquated apparition premises that "the New Testament is written in the everyday language of the common people." Let it then be cast, he adjures us, into up-to-date "English of the same kind as the Greek, in which it was originally written."

Professor Goodspeed has without doubt done a real service to the American section of Twentieth Century Christendom. Even more significant than his new rendition is the clever advertising by which it is given vogue. Not since the New York "Times," nearly a half century ago, published in its columns the entire Revised Version of the New Testament, cabled from England the moment it was released, has any newspaper ventured to repeat that journalistic sensation until Professor Goodspeed's publishers contrived to let his version be run serially by the Scripps dailies in display format. Denunciation by the editorial partisans of King James is so much more grist for the new roller process. Invaluable advertising it is, and free of cost. A Barnum could do no more. Hereafter no one can say that devotion to the study of Greek unfits one for practical success. The almost simultaneously published "Riverside New Testament," translated by Dr. William G. Ballentine, former president of Oberlin College, may be as good as the work of Professor Goodspeed. But Boston's publicity can never overtake Chicago's. So the Breezy City version wins.

Far be it from any Disciple—with either a big or a little “d”—to decry the faithful modernizing of the English Bible. Did not even Alexander Campbell set a memorable example of this kind of progressiveness? From his press in Bethany he reissued “The Sacred Writings of the Apostles and Evangelists of Jesus Christ, Commonly Styled the New Testament.” That version was “translated from the original Greek, by Doctors George Campbell, James Macknight and Philip Doddridge.” But it was “by A. Campbell” that its American editorial features were supplied, including, with much other original matter, “Prefaces, Various Emendations and an Appendix.”

From Dr. George Campbell’s preface our own learned redactor extracted certain “judicious remarks” to confute the “knowing and ingenious men, who seem to be alarmed at the mention of a translation, as if such an attempt would sap the very foundation of the Christian edifice, and put the people in the most imminent danger of being buried in its ruins.” By many instances, too, he showed how misleading in the lapse of time some of the King James locutions had even then become.

Now, a century later, Professor Goodspeed emphasizes the need of modernizing not only individual words, but also the general literary style of the New Testament in English. In pursuit of this purpose, which in practice is common to both, Professor Goodspeed’s innovations are certainly not more startling than some at least offered by the sage of Bethany.

The translators of King James may conceivably have misled certain sectarian youth of a later generation to boast that the Bible proves John the Baptist to have been a member of their own particular denomination. If Professor Goodspeed therefore does well to rename him “John the Baptizer,”

it is surely proper to point out that, by way of improvement on Dr. George Campbell's modernizing, Alexander Campbell, with his "John the Immerser," long ago "prevented" this particular service to the modern non-sectarian cause!

Professor Tytler, afterwards Lord Woodhouselee, in his "Essay on the Principles of Translation," now published in "Everyman's Library," cites Dr. George Campbell in support of his proposition that "The chief characteristic of the historical style of the sacred scriptures, is its simplicity." He further says of the art of the translator, as applied to any subject matter, "He must ascertain with precision to what class it belongs; whether to that of the grave, the elevated, the easy, the lively, the florid and ornamented, or the simple and unaffected; and these characteristic qualities he must have the capacity of rendering equally conspicuous in the translation as in the original. If a translator fails in this discernment, and wants this capacity, let him be ever so thoroughly a master of the sense of his author, he will present him through a distorting medium or exhibit him often in a garb that is unsuitable to his character."

Now the New Testament, Englished in the up-to-the-minute vernacular of the latitude and longitude of Chicago, may, like Billy Sunday's preaching, wake the religiously dead. But is it endlessly necessary that the public assemblies and private devotions of the saints shall suffer the associational values of familiar phrases to be shattered for the sake of something not better but merely different? Is the literary style of the common version today—or ever—so anachronistic that, after modernizing its obsolete words and phrases, it still requires a clean sweep—with a new electric implement—to conform it to the style of the Greek original?

Dr. Goodspeed says that comparison with recently discovered secular documents of the first and second centuries shows that "the New Testament was written in the common Greek of its day." Over against this conclusion, valid though it be so far as it goes, should be set the following equally true observations of Alexander Campbell in his preface above mentioned:

"We would also remind the same class of readers that an intimate acquaintance with the Septuagint Greek of the Old Testament is of essential importance in translating the New. The Seventy Hebrews who translated their own scriptures into the Greek language, gave to that translation the idiom of their vernacular tongue. Their translation, if I may so speak, is a sort of Hebrew-Greek. The body is Greek, but the soul is Hebrew; and, in effect, it comes to this, that, as we have no other Hebrew by which to understand the Hebrew scriptures, but the Hebrew of the Old Testament; so we have no Greek by which to understand the apostolic writings, but the Greek of the Jewish and Christian Prophets. The parallelism is so nearly exact, that it subtracts but little from it to allow that there is much advantage in having a correct knowledge of the Greek classics. The Septuagint being read for nearly three centuries prior to the Christian era, in all the synagogues of the Hellenistic Jews, being generally quoted by our Lord and his Apostles, must have essentially affected the idiom of all the inspired writings of the Christian Apostles; consequently incomparably more regard should be paid to the Septuagint, than to the classic use of Greek terms."

It thus appears that they are not wholly in error who would retain in the English New Testament such valid and hallowed aroma of elder days as the original itself countenanced. Has Professor Goodspeed really given sufficient weight to the influence upon the New Testament authors and actors, as well as upon their contemporaries who read or heard them, of those three hundred years of previous familiar use of the Septuagint Greek?

Geauga Lake, Ohio.

Methodism and Fundamentalism

By Finis Idleman.

Bishop McConnell takes occasion to point out the exemption from the fundamentalist controversy which the Methodist Episcopal Church enjoys. He affirms it to be most general. His reason for it is that the Wesleyan movement was predicated on the inner light rather than on opinion. So effectually did John Wesley stamp the movement with this conviction that the Methodist Church has never been entangled in doctrinal controversies.

It has been an interesting observation that this Communion has moved through these troubled waters with such apparent calm. Possibly we could not deny the general claim that the Methodist Church stands almost unique in the denominational peace it enjoys.

We are moved to respond with a compliment and a criticism.

The promise of the Inner Light as the guiding witness is the only tolerable ground for truth and for fellowship. Until we get away from external authority as represented in the claim for an infallible

Church or an infallible Bible, we have no ground for growth in the unfolding of the divine purpose. Neither can we hope for freedom. The least capable wield the club of an external authority with the most vengeance. Until we conceive Jesus' promise of the Holy Spirit as still valid for the Church, we have no common ground for progress or for toleration. That promise was that the Inner Light should guide us into all truth. That light is the Holy Spirit, which is God in us. We are meant to use it. But since each one may have the "gift" there is no combination of conviction that can deny any individual the privilege of divine access or of human fellowship. In this the Methodist Episcopal Church has spoken truly.

But that the Methodist Church should not be vitally interested, even agitated, over the vital principle at issue in this controversy is no compliment to that fellowship. The fact that the very issue upon which the Wesleyan movement predicates its power, the witness of the inner light is assailed and yet that there is no reaction or vigorous protest does not argue for intellectual alertness. Not all the piety in the world can exempt a Christian from profound personal interest in the issues that cut at the root of the processes of revelation.

New York City.

My Creed

By E. L. Powell.

I believe in God, Christ, the Bible, the Church, Salvation and a personal, individual immortality. I believe in the one, only God who has revealed Himself through the ages as far and as fast as man

could even dimly appreciate or imperfectly appropriate this self-revelation of the Eternal. I believe in a progressive revelation finding its complete fulfillment in the historic Jesus of Nazareth. I believe in the finality of Jesus. I believe in an immanent Deity, present in every step and continuously in the creation of the world and in the Redemption of man. I am, therefore, a theistic evolutionist. I believe that God is still creating worlds—that he is no absentee Deity—that He still speaks and always has spoken to man—that He has never gone silent, and I believe in the continuous coming of our Lord in the steady advance of righteousness in the world. I believe in Christ as the perfect reproduction of the moral character of God, and therefore His divinity to me is discovered through His sinlessness. Because He is divine, I believe that His works and words were revelatory of the character of God. His miracles are evidential of His divinity only in so far as they are revelatory of God—of His love, His goodness, of His wonderful kindness. I believe in His Virgin Birth as meeting the requirements of the poetic imagination. Because He is the Son of God—proven such from cradle to throne—it seems to accord with the fitness of things that He should come into the world in an exceptional way. It is not something to be argued about. You simply bathe your soul in the mystery, beauty and wonder of it. You cannot give—nor desire to give—any explanation of the dawn brightening into the day. You simply rejoice in it. I believe in the Resurrection on evidence which is satisfactory to intellect, and as also meeting the necessities of the human heart in its awful loneliness in the presence of death. I believe in the Bible as an infallible guide-book in Religion. It is not a book of Science. It makes no such claim. It brings spiritual truth to man through all

forms of literature—parable, allegory, drama, poetry. The Parable of Eden, as Philips Brooks calls it, is capable of confirmation in the individual experience of every man. As history, it is without meaning. I believe in the Church as composed of men and women who believe in Jesus Christ and are trying to follow Him to the measure of their knowledge of His will. I believe the Church is the only agency through which, slowly and yet surely the Kingdom of truth and righteousness will be realized in the world. I believe in Salvation—not as escape from some physical hell—in which I do not believe (for the spirit is not combustible)—nor entrance into some Swedenborgian Heaven—but as deliverance from the power and dominion of sin—the ancient distemper of the race. I believe that all punishment is involved in the sin and, therefore, nothing arbitrary about it. I believe in blessedness and heaven as the logical outcome and expression of well-doing. I believe in a future life on the basis of our Lord's resurrection and on the ground of its pure reasonableness. Am I Fundamentalist or Liberal? If I must accord to myself a label I should say I am a Liberal-Fundamentalist.

Louisville, Ky.

Critique Devilique

By George B. Stewart.

Not long since in the pages of our sacred little magazine, known as the SCROLL, there appeared in bold type a letter to his majesty, the Devil. The writer was a man of profound conviction and one whose reputation for honesty and sobriety has never been called in question—in the University of Chi-

cago. Our beloved, Dr. Edward Scribner Ames! In some moment of excitement, Dr. Ames felt it his duty to subscribe some eloquent thoughts to his majesty. He was full of his subject.

In this critique devilique I am moved to ask whether Dr. Ames wrote as a philosopher or a religionist. Here is the "summum logum" of the whole thing. If he wrote as a philosopher he is well aware "there is no such thing as a devil," and, if he wrote as a religionist he is further confident that he was quite familiar with his majesty. In every discussion since the days of Constantine and the Council of Nicea, it has been self-evident that men must know which side of a controversy they are on. Naturally, we would ask now, does Dr. Ames really know which side he is on? He draws his salary from both sides, and his breath from neither side. It is a dilemma of no mean consequence.

A critique devilique might involve us in some intricate proceedings which would make it difficult for any of us to extricate ourselves. Hence it is with fear and trembling that I pound my typewriter in a modest reply to the aforesaid. There are so many good traits to be attributed to his majesty that I feign would hold my hand in restraint lest I be found trespassing and unworthily accusing the innocent. The good Doctor had a number of traditional objections to file against his majesty. Doubtless he grew up in a school of thought where it was thunderingly proclaimed that you must somehow or other fight the devil or be accounted an atheist. The argument has all the ear marks of this position. And though there is no visible proof, neither circumstantial evidence to prove it, it is more than evident that he has been quietly devouring all the literature turned out by the Rev. Billy Sunday. We would not go so far as to say that the aforesaid gentleman

should be brought before a philosophical tribunal for an ecclesiastical court of inquisition, but we do affirm that he should make a clean breast of his whole experience and let every member of the Campbell Institute, at least, know just what literature he has been swallowing whole the last few years.

It's a serious matter to write letters to the devil! I think it would be more compatible to truth and justice to write them to Santa Claus, whom he has never seen but hopes to meet face to face some day. Santa is good natured and knows how to take a rebuff or two. He has no tail to wag, he has no horn to goad. He would excuse a criticism or so because he would feel that impulse had unduly been master over reason and the reverend gentleman had had unfortunate parish experiences. Or, that he had been thinking new church building so long that the western trinities of the sanctuary had somehow smothered the unities of the pulpit. Santa Claus would not let a little irritation of the good Doctor upset his smiling, he would think of a disappearing brotherhood and thank the kind-hearted sisters of the congregation for the new hope of liberty.

A critique devilique would necessitate an historical study of the rise and fall of his majesty. And the editorial council of the SCROLL has emphasized time and again that only brief articles can be entertained. The libraries of the University of Chicago could not contain all that has been written about him and against him. Stranger still, that no one ever thought to defend his majesty for his peculiar actions. And, stranger still, that the world waited so long before a man was found with moral courage sufficient to address a kindly letter to him. Permit me to sum up this phase of the critique by advising all who are interested to begin with the ancient Persian literature and read *everything* down to the

present day on the dual authority in the world conduct. It will be a great education and worthy of a PhD. from the greatest University of the world today.

The letter before mentioned had great influence upon my thinking. I was particularly interested in knowing the best plan of making more money out of my oil speculations. Things have not gone just as rosy as I would like. The suggestions dropped by the writer did not tell me bluntly enough just how I could shift some bad investments to good ones. I read it all very carefully to find this out and for the life of me I could not find any real advice as to just the right method of making my fortune out of gushers in Texas. I confess that I was interested and I thought the knocks would reveal the way for me to travel. I am led to feel that philosophy, when it gets tainted with pessimism, doesn't tell me all the facts. My critique therefore aches for further knowledge.

Since the devil has only a short time to live now, according to Miss Pankhurst, methinks that it would be the height of wisdom for our beloved to apologize slightly for his unwitting criticisms of the age-old devil, whose centrifugal action hath made the centripetal forces of the universe work like sixty to keep it all from toppling into oblivion. If this is not forthcoming then it behooves the Institute to assemble at once the court of inquisition.

Dayton, Ohio.

Experience of a College Student

Childhood. Early home life was religious. There was no definite religious instruction. Family worship consisted in my father's reading the Bible and

in prayer. This had been discontinued in the last ten years. Sunday I was sent to Sunday School, often against my will. I went to church afterward with my parents. I was not old enough to understand the sermon and it was in a church in a small town with poor preachers and I did not enjoy it. We spent the afternoon in driving and reading. There was no "rigorous" observance.

Methodist church. Church services did not make much of an impression on me, but more than Sunday School did. Sunday School had always been to me a cold, uninteresting, impersonal sort of thing.

Prayer was and always has been a very strong thing with me. I feel in personal touch with something. I always asked for the things I wanted and believed I could be answered. I did not have a deep sense of sin. I thought of things being right or wrong for me to do in the present, but I never thought of the consequences.

My idea of God was that He was a person, a definite being. I had pictures of Him which were often confused with the pictures of Christ which I had seen and I never had seen a picture of God. Heaven was a distant place somewhere above. I thought the clouds prevented me from seeing it. It was a place of Perfection. Hell was a burning, fiery place, inside the earth. I never had any fears.

Adolescence. Social life in church and sets. Question of joining church came through influence of older church people at age of ten. My mother would not let me join although others assured me I ought to. At revivals people wanted me to join the church. I never thought much about it, except that all the girls I knew joined the church and I thought it was the thing to do. I did not join the church till I was in college. It came then through reflection with absolutely no influence from other

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Woodrow Wilson

By Rev. Perry J. Rice

The passing of Woodrow Wilson, after a period of nearly three years of retirement from public life, awakened the world to a new consciousness of the significance of his meteoric career. From every corner of the civilized world expressions of high regard for him personally and of deep appreciation for the contributions he made to human progress and well being have given evidence of the place he held in the esteem and affections of people everywhere. During the brief years of his official life he touched and influenced a wider range of human interests than any man who has ever lived, and while there are differences of judgment as to the wisdom of what he did, there is little doubt that he

will live in history as one of the world's greatest benefactors.

In a very remarkable way he was prepared for the great service he was called upon all unexpectedly to perform. He was a son of a minister of the Gospel. He was reared in a Christian home and educated in the midst of a Christian environment. The greater part of his life was spent in direct contact with Christian men and women of training and culture. The ideals for which he became famous were the natural expressions of his upbringing and his life as a college professor. They were the results of the thinking and associations of all the years of his life up to the time when he gave them so trenchantly and effectively to the world.

It is interesting also to remember that very early in his life his mind was turned toward a study of government. At the age of twenty-nine he published a book on Congressional Government which is still used as a textbook or a book of reference in the colleges and universities of the country. Other books from his pen, such as: "A Study of the American Constitution," and "The State," give evidence of his deep interest in governmental problems and of his grasp of the genius of the American government particularly. In his introduction to the English edition of "The State," Oscar Browning wrote: "Mr. Wilson will be considered as the foremost if not the first of those who rendered possible an intelligent study of a department of sociology upon which the happiness and good government of the human race essentially depend."

After serving as President of Princeton for a period and when he was fifty-four years of age he became the governor of the State of New Jersey and thus gained experience as an administrator and an executive before he was called to occupy the

White House. In three major particulars, therefore, his training had fitted him for the high office to which he was called by the American people and the particular duties that fell to him during the tragic and eventful years he presided over the nation as its Chief Executive.

At once, upon entering the White House, he set himself to the task of effecting certain reforms in our governmental life and it became evident to every one that a new spirit and a new method was being introduced. One wonders just what might have been the result of his administration had he been permitted to pursue the course he had evidently mapped out for himself. By a strange fate, however, he almost immediately became engulfed in problems arising out of the troubled conditions in the world around him. He inherited from the preceding administration a perplexing situation in relation to Mexico, arising out of the revolution that was then in progress in that unhappy Republic and he was compelled to give attention to it. Before that was fully settled the World War broke out and from then on to the very close of his career he was forced to give attention to problems of vast international importance.

His course in relation to these problems is a matter of history and must be judged in the light of the coming years. But there are certain facts which lie on the surface and which must be taken into account if any just estimate of Mr. Wilson is to be given to his contemporaries. For two years he sought with all the devotion of his mind and heart to find a way to peace without involving our own nation in the heavy sacrifices of war. In the words of Jane Addams: "With great mental ability and colossal moral purpose he sought to find the ethical content in the world situation in the

hope that later he could shape it into a program for the permanent peace of mankind." There is ample evidence to support the conviction that from the very beginning Mr. Wilson saw in our unique position an opportunity to put an end to war and to establish in its stead a method for the peaceful settlement of all international difficulties. He determined, therefore, to achieve that result if it were humanly possible.

The result of that herculean effort is filled with expressions of sublime faith, of unconquerable courage and remarkably prophetic insight. And it was not in vain. As the first result of it, ours was the one nation that entered the war deliberately and with calm understanding of its purpose in so doing. On the occasion of a visit to Chicago during the war, George Adam Smith of Great Britain, in an address delivered in the Auditorium, said, "Your entrance into the war was the greatest moral vindication one nation ever gave another. We in England had no time to reflect. We found ourselves in a position in which there seemed to be no alternative but to fight and we acted accordingly. But your great patient President exhausted every means at his command to secure peace without entering the war and when he found he could not he called your young men to arms."

We can never forget the summons which our chief sounded forth. In language of incomparable clarity and dignity which disclosed no semblance of hatred or selfish ambition, but rather a deep longing for justice and peace, for freedom and democracy, he called upon us to fight to "end war" and to make the world safe for democracy. The response was instantaneous and all but unanimous, and within an incredibly short time the nation's resources in men and munitions were mobilized and

our soldiers were crossing the Atlantic. When he called us to war he made it seem that we were not being called to war, but to world peace. The war was but an incident on the way to something more glorious than anything the world had ever known—so glorious indeed that we could well afford to make whatever sacrifices might be required in order to achieve it.

At length the war came to a dramatic end and as the result not alone of the thundering of the guns at the front, but equally as the result of the thundering of the voice of Woodrow Wilson which continued to bombard the enemy behind the lines until its morale was utterly broken. The armistice was signed, the firing ceased and then came the final struggle for peace. It was no easy struggle in the face of the hatreds that had been nurtured and nursed during the war, and the selfish national ambitions that were age old and that had been fortified by an amazing network of secret treaties before and during the war. Thus the hour had arrived for testing the policies which Mr. Wilson had so wonderfully voiced. For him the end of the war only set the stage for the final struggle for a peace more enduring and more comprehensive than any the world had ever known. What wonder that he went to the Peace Conference! How could he have done otherwise? He knew full well that his ideals had been only faintly grasped by the majority of the men who would sit in that conference and that they had other interests to serve. As resolutely as Jesus set his face to go to Jerusalem, therefore, Mr. Wilson set his face to go to Versailles. He went to fight the last battle for the ultimate end he had in view from the beginning, to wrest from unwilling hands the prize he had all along sought to win. He went to write into the treaty itself not

simply a settlement of the conflict from which the world was just then emerging, but a plan for such a co-operation of the nations of the earth as would make future wars improbable if not impossible; he went to fulfill his part of the covenant he had entered into with the young men whom he had asked to shoulder arms and fight on the bloody fields of France. There was no change of role on his part, there was no weakening of his idealism. He became the prophetic spokesman for a new order in the Council chamber of the nations. He had never glorified war, but being compelled by force of circumstances which had been forming for decades to go to war, he sought to invest it with a new objective. While others were moved by the sinking of the Lusitania and the threat of unlimited submarine warfare none of these things moved him. While others clamored for revenge and for defense, and some of these have been his severest critics since the war, he yielded to war out of necessity, but continued to cherish the ideals of peace.

It must be left to the future to judge the results of that struggle. One thing is clear, however, to all but those whose idealism is so unreal as to have expected a perfect result, and that is, that Mr. Wilson fought with every ounce of his strength to gain his goal. Of course, the immediate result was a compromise. This is what happens always and everywhere in actual life. Perfect results are never reached save in purely academic situations. In the clash of conflictory personalities and interests there is always a measure of give and take which leaves the issue somewhat short of the ideal. The treaty in many of its phases was objectionable. The covenant of the League of Nations was not perfectly satisfactory to every one. But Mr. Wilson, while assenting to the treaty, wrote into it the covenant

of the League which provided for the setting up of a permanent conference to deal with the problems arising out of the treaty itself and every question which may in the future arise between the nations to disturb the peace. It was not perfect, but it marked a notable advance over anything that had ever before been undertaken. In the brief years succeeding the setting up of the League, while laboring under the serious handicap of American non-participation, it has proven its worth in remarkable ways. Fifty-seven nations have united under the covenant and are co-operating in significant ways. Woodrow Wilson is dead, but his ideals which have thus found expression will live and the world will continue to be blessed by them.

Woodrow Wilson was a Christian statesman. He was the product of the church and in his public life he more than any public man who had ever lived gave publicity to the ideals of altruism and universal brotherhood which are of the very essence of Christianity. He was human but his positive contributions to the world's life will endure and be increasingly appreciated as the years pass.

A poem from the pen of Charles R. Wakeley appeared in a Chicago daily on the day of Mr. Wilson's burial and is reproduced here as a fitting close to this humble tribute to one of the greatest sons of men:

"Our great War leader treads our ways no more,
His spirit is with that immortal throng
Which dared great deeds; whose purposes were
strong;
Whose lives were given for the faiths they bore.
He sought for peace, but when the tides of war
Submerged his plans, he fought, unresting, for
Those primal rights which unto all belong,

And proved himself a hero at the core.
He needs no eulogy nor mortal praise.
He gave himself. 'Twas all that he could do.
It is for us, in these portentous days,
Who glimpse his aims, to see his labor through,
It is for us, who still have life to give,
To 'carry on' that dreams so great may live."

The Psychological Role of Dogma in Religion

By Mr. E. F. Young.

To be dogmatic is the most heinous crime in the category of academic misdeeds, if we are to judge by the tentative and apologetic manner in which much of our academic discussion offers its conclusions. Yet careful questioning will sooner or later reveal that the most careful of academicians, in spite of his numerous qualifications, when he goes into action in the social world, is subscribing to dogmas which can be distinguished from the ones he opposes and attempts to avoid only by the fact that they are heterodox with reference to the prevailing dogma and, if he is in reality a student and a discoverer of knowledge, of a much more profound and general and, perhaps, significant sort.

What then is the peculiar nature of this omnipresent **bete noir** which none can escape and whose paternity is so heatedly ascribed by each student to his opponent when too warm discussion arises, but whose aspect and demeanor is so suspiciously like his own? (Even the peace-makers are tempted to settle the difficulty by asserting that it is of the devil.) So much recrimination has arisen out of this anomalous situation—a situation which

has always been soluble only in inferential terms, that attention has been diverted from the more important problems: Just what is dogma and what role does it play in life; is it controllable, and, if so, how far is control desirable?

The part that dogma has played in religion is a particularly unhappy one. The stigma of a doubtful paternity has won for it a not wholly merited attempted ostracism from the scientific world. Under the name of "free-thinking" and the more general term "freedom" this fight against dogma has spread far from academic ranks into the field of religion and politics (if indeed it did not originate there) until now it has become a matter for governmental consideration wherever nationalistic purposes are thought to be in danger because of assaults upon older political dogmas. When we regard religion the field within which the highest social valuations are included, we discover that these questions regarding the psychology of dogma become the more real and pressing.

The present thesis is that closer investigation will probably show that dogma is a necessary phenomenon (not evil) to human thinking, that it plays a real and a very important part in social evolution and that it can be successfully criticized only upon functional grounds, that is, when it ceases to play its part successfully. In other words, dogma is a factor in life and is good or evil according as it helps or hinders progress, and the correct remedy for evil dogma is not the attempted, but impossible, destruction of all dogma, but lies in the control of it and its application to those purposes for which it is adapted and useful.

Current concepts of dogma range from merely too emphatic statement or premature generalization to the profound infinites and absolutes of philosophy

or organized religion. In any case, dogma presents itself to the mind of him who uses it as embodying in various degrees the finality and absoluteness of the statement made into whose truth further inquiry is not possible. Dogmas are definite, complete, authoritative answers to questions; satisfactory bases for action in the situations with which they deal, and laws whose validity and sanctions are established. It is equally possible to have them whether the phenomena with which they deal are regarded as static or dynamic. The critical observer discovers that the dogma evokes unquestioning obedience to its believers, a lack of ability to dispassionately meet any criticism of it and a willingness to make all necessary sacrifices for it, accompanied by a feeling that its absolute validity is somehow thereby established. It is a valuation, then, involving certain attitudes which for the time being permit of no further discussion.

Historically, however, dogma after dogma, has been "established" and "overthrown" and scientific attitudes of more recent times incline us to believe that no dogma, however, seemingly final and at present satisfactory, will **of necessity** always be thought so. What then is the value of any dogma? What purpose is served in supposing, paradoxically, that an **absolute** may be **temporarily** sound, that is, that we for the time being regard the question as forever dogmatically answered, yet with a mental reservation that it may quite properly be opened for discussion at some future time?

An off-hand answer to this puzzle is not possible. If, however, we consider some of the elements in the human mental activity, we shall probably find some suggestions, and, the writer will at the same time offer some justification for his own inclination to allow a mere statement frequently to stand as

its own proof. The first of these psychological conditions out of which dogma has its growth is that there are quite definite limits to the power of the human to attend to stimuli. He compensates himself for this lack by dealing with situations for which he does not have adequate reflexes or instincts by developing a series of habits, which frequently become quasi-instinctive. He thus reduces all sorts of complex operations to more or less reflex systems and turns himself to other stimuli. In this way he is able to attend to an ever widening field of stimulation and to explore indefinitely. Thus in the process of reading he soon turns his attention from the task of discrimination of particular letters to the reading of words or whole phrases at a time, and may later become attentive not to the words or sentences as such, but to ideas pervading a book, style, tone, etc. Socially he establishes habits in the same manner; custom, convention, fashion, and the like permit activity along other lines, if conditions are ripe for such activity.¹

Attention is in turn conditioned by fatigue. Stimuli cease to be stimuli after a certain number of responses owing to exhaustion of the energy of some tissue involved in the motor or sensory mechanism, so that attempts at adjustment cease to be elements in a learning process and become unorganized or cease entirely. Habit may then predetermine response and fatigue may inhibit it, both of which are characteristic of certain phases of dogma; fatigue being a "defense" against stimuli the organism cannot longer deal with, as dogma serves to answer "unanswerable" questions, thus determining the

¹ This may be stated also as prohibiting further activity along lines with which they deal, a characteristic of dogma, as will appear more fully later. Activity along other lines depends also on many other factors, as adequate stimulation, some degree of technical capacity, the right level of culture, etc.

level of action upon which the individual for the time rests.

The tendency to acquire habits and range further afield in attempts at control of life conditions is correlated with a tendency to cease adventuring, to rest secure in habits already acquired and be stable for a time in some system which involves little of the stress of constant re-adjustment involved in the exploring and expanding type of life. This demand for security is nowhere better embodied than in dogma. Here the adjustment is made, attention relaxes, strains are relieved and uncertainty of results disappears. It is the antipode of adventure, the definite delimitation of the field of activity to those actions in which one is completely skilled and mental questionings in which categorical answers are ready at hand.

Criticism is always disconcerting, if it is allowed to influence action, so much so that it is held that action is quite inhibited if critical attitudes are consistently taken. Conversely, action seriously interferes with criticism. This situation is particularly favorable to the development of dogma, since the tendency to action is much earlier and more fundamental in man than the tendency to reflection. Reflection tends to check action; dogma to permit it. It is probably quite true then that action of the so-called higher rational types is conditioned by a body of dogma either consciously or unconsciously accepted by the individual. The moments of detachment prove very delaying to activity, and there is a constant tendency to get complete satisfaction out of the activity by ceasing to question the dogma involved.

In a society depending upon co-operation the high value of dogma as a basis for action is at once apparent. The ability to silence all effective op-

position, to act as a unit in one given direction, to have a common purpose, depends upon using some dogma acceptable to the working majority.² An efficient society, so far as securing what it conceives to be its ends is concerned, has a system of dogma which is above criticism for the time. When, however, criticism for any reason develops, efficiency is lost and much working at cross-purposes results. Criticism is then felt as a definite check upon action, and when the situation demands action, the only answer to criticism possible is dogma. If dogma is successfully assailed, disorganization in some degree results and order appears again only on the appearance of another system of acceptable dogma. "Divine right" gives way to the "consent of the governed," "autocracy to democracy," lower cultures to higher, individualistic to social religion, and so on. We must never suppose, however, that dogma itself is lost or destroyed in the struggle. An older kind of dogma disappears and a newer kind grows on the ruin to satisfy a newer type of human need. (For the time being it is felt to be a **higher** as well as a newer type, and only after the test of experience can any more adequate judgment of it be made, or even tolerated).

The vitality of a dogma depends largely upon the character of the external institutions in which it materializes. A dogma once established in a ceremonial, an organized system, or in an institution involving the daily life of the people will display unshakable tenacity in the face of powerful opposition, for example, race orthodoxy in the South. Once the connection with life becomes really tenuous, and is so felt, it may succumb quietly and

² It is recognized, of course, that these ideas which constitute the dogma are developed IN ACTION and are not something apart from the activity of the group. This manner of speaking is warranted only by the avoidance of endless qualification and circumlocution.

frequently unexpectedly to a newer dogma which more adequately expresses the group sense of the situation, as for example, the dogma of infant damnation.

The very fact that a dogma has a projective quality by which it discounts the possibility of future restatement, not to say disproof, makes it all the more valuable as a tool for immediate action. This is a source of power known to the saint, the philosopher, statesman, or scientist, all of whom have great facility in developing and using higher dogmatic types, unknown or but little known to the vagabond, the sportsman, and the child. Dogma enables a whole group to move as a unit towards far-distant ends, to have a sense of accomplishment, of measuring-up to standards. It should therefore not be regarded so much as a blindness to certain known but unrecognized realities, but rather as a focusing of attention upon a narrower field of stimulation in the interest of efficiency. A glance at the great trends of thought and activity, indicated by such phrases as Greek Art and philosophy, Roman law, English statesmanship and commercialism, American democracy, German efficiency, Russian idealism, shows how such a process operates historically to produce types of life highly developed along the lines upon which the dogma tends to reach higher levels—not forgetting, however, that the relation of dogma to the process is conditional and not temporal or casual. We should be able then to speak of a culture in terms of the dogmas which it finds useful, and more than this, we can in a considerable degree predicate the institutions it had once the dogmas are known or the dogmas when the institutions are given. Of transition periods we can speak of the conflict of dogmas either in terms of inadequacy of the old or validity

of the new dogmas. Restlessness indicates unsatisfactory dogmas as much as outworn institutions and "peace and prosperity" indicate the converse.

If, then, dogma is an essential part of human thinking and the chief characteristic of dogma is its seeming finality, what causes changes in dogma? The answer to this has already been indicated. The felt finality is a necessary element in any dogma conditioning effective activity for given group purposes and for that reason needs no further justification. The sense of finality of the dogma will be lost only when the action fails (and generally only when it fails signally) of the purpose. That is, a crisis is the origin of doubt with reference to the dogma and the experience of the crisis is the material out of which new dogmas will appear. No dogma can withstand the withering fire of a world-consuming crisis which requires deep-seated readjustment which is successfully made and does not actually destroy or paralyze the individual or the group. It is for these reasons that we can rightly say that the dogma itself is a part of the activity of the individual or group in process of adjustment and must not be taken in the sense of some "revealed" truth. Dogma must, in fact, meet the same test of usefulness as a given muscular reaction employed in hunting,—if it gets results well and good, if not, it disappears because discarded as useless.

The character of the new dogma will depend upon the tradition of the group, the success of its accompanying activities and in general, the possibility under the given conditions of getting satisfaction from its use. Therefore, civilized man will develop more easily his dogmas and they will more adequately meet his situations, simply because he

has superior technique for dealing with life situations.

The individual criticizes the dogma, not the group. In a society which is beginning to feel more fully the sense of controlling its own destiny, there are, therefore, many individual critics. But as has already been noticed, criticism involves hesitation, inhibition and stoppage of action, therefore the burden of proof rests upon any individual who believes that the dogma should be examined because of a supposed crisis. The supposition is that the dogma is right and the critic wrong; it has worked in some measure at least, he not at all. Yet if all criticism be forbidden, especially if the group is undergoing rapid changes in life conditions the suppression of criticism leads to revolution, which is nothing more or less than the attempt to restore a distinctly unstable equilibrium to stability. The function of criticism is, therefore, to anticipate crisis, not necessarily completely anticipate it, but to such a degree that no great disparity will arise between the dogma and the life-situation of the group. The dogma may be felt to state the situation adequately and yet be only approximately valid with reference to it. A notable illustration of this seeming disparity is the extreme orthodoxy of the Y. M. C. A. as compared with the extreme pragmatic modernity of its practice.

We have already noticed that religion gives rise to the most emphatic dogmas, since it deals with situations involving the highest values and the most profound emotions. Religious dogma of all dogmas is for this reason the most intolerant of criticism and the longest lived and similarly serves the most useful functions in life and suffers the direst disease to which dogma is heir. Every gain, however, which it makes is the more significant. When

undermined, whole nations may be disorganized for centuries and when successfully restated new nations may be born. Therefore, the criticism which is levelled at religious dogma is under the greater burden of care both as to timeliness and weight of attack. A careful weighing of the amount of probable disorganization as against the degree of possible effective reorganization and careful substitution of new for old must be made at every step. If too long delayed only revolution is possible, if premature the attack is largely hopeless and merely disorganizing to a few individuals because not reflected in the general life of the group! It should be noted at this point, that frontal attack upon dogma is usually hopeless, since it is the very essence of dogma that it is not pregnable. Successful attack must arise from the "blind" side, through education, attraction of the attention not to the dogma itself but to the situations which need closer study and new programs for correction. The new dogma need not be formulated in advance, generally **cannot** be, but will spontaneously rise out of the situation.

In conclusion, dogma is not to be praised or blamed, but to be used as an effective tool in group action. It is analogous to habit in the individual; it is the answer to life-questions so far as they have answers suggested by experience; it projects itself into the future and thus becomes for the user final and absolute, until a crisis permits criticism and furnishes new material out of which newer and better dogma may be evolved; it offers the believer a sense of security, a basis for action, and a level upon which he can build complex institutions for satisfaction of wants. Impulsive exploration and attempts to widen the field of control in his own interest offers the crises, "disturbances of

habits," upon which the evolution of dogma depends. It may be evil but is never permanently so since, if not permitted to evolve naturally, it ends in revolution. Its control is conditioned by the fact that it is assailable only within certain limits and by the fact that violent disturbance results in anarchy. Within these extremes it may be used constructively to secure group purposes by those who are aware of its treacherous nature and who are willing to use it practically. The extreme ease of confusing means and ends when dealing with this two-edged tool makes it at once the most facile and the most dangerous of social mechanisms so that the operator is all too apt to play Pygmalion to his dogma's Galatea, or suddenly, and the more pitifully, unconsciously, finds himself in the role of slave rather than master.

Suggestions For a New Sunday School Curriculum For the University Church of Disciples of Christ, Chicago, Illinois.

By E. S. Ames.

A. Historical.

More than fifteen years ago the school developed a graded course of study which was worked out through many modifications by many persons into fairly satisfactory form. The basic idea of that course, which we are just planning to discontinue, was to begin with the simpler materials of early tribal life, following in successive grades the unfolding development of society chiefly among the Hebrews. This was not on the theory of "recapitulation" which has had much vogue in general educa-

tion, but rather on the theory that the child would appropriate best the successive types of life which were progressively complex. In this way it was thought possible to adapt material better to the growing capacities of the child. Hunting and shepherd life, agricultural life, the building of cities, the organization of the nation, the life of Christ, the life of St. Paul, and a variety of special subjects for the upper grades constituted the order of studies.

B. The General Plan.

The present plan suggests a change of emphasis in accordance with newer educational ideas with a view to developing better the religious nature of the child. It is assumed that the religious nature is not original in the individual, any more than is an anti-religious nature. The theory is that the plastic nature of the child makes it possible to direct his development. Just as children learn their mother tongue—in Italy, Italian; in England, English; in China, Chinese—so they will easily grow into the religious interest of their group, whatever the particular form of that religious interest may be. The general problem, therefore, is to aid the child in developing an interest in our best religious ideals and to make this interest as effective and satisfying as possible. The general plan, accordingly, involves the following factors:

1. The Aim.

The aim of this religious condition is to cultivate in the child a vital working participation in the religion of the adult group. This means appreciation of these interests, the formation of desirable habits of conduct, and qualities of character which are incident to the growth of such appreciation and habits. This represents a new emphasis in the total process.

In the older education the aim was to impart information and to develop intellectual power. That stage has been succeeded by the effort to develop qualities of character, such as courage, patience, generosity, industry and reverence. The present formulation of the aim of education puts the stress upon the working participation of the child in a practical effort to make a better society and a happier world. This large undertaking becomes concrete and definite by the formulation of specific tasks as parts or phases of that general ideal.

2. The Method.

The method employed for the accomplishment of the aim just indicated is largely determined by the nature of that aim. Since the purpose is to develop in the child an effective interested participation in a general, social enterprise, the method belongs to what in general education is known at the present time as the "Project Method." Projects may be of a very simple or of a very complex character; but even simple projects, such as carrying Thanksgiving dinners to the poor, or working out the dramatization of a story, may fit into the largest and most ideal kind of a project. For example, it is the work of religion to cultivate a society in which the individuals will have respect and sympathy for each other. A concrete specific project within the appreciation of the child which yet fits into this most comprehensive project is the conduct of the class itself in such a way as to make every child feel at home and friendly with every other child in the group. Often the relation of the smaller concrete project to the larger end sought will only be clear to the teacher, but something of the tendency and implication of the smaller task may be felt at an

early age by the child and later more fully appreciated.

The method aims to bring out the religious idealism involved in all the useful and interesting concrete life of the individual. Some forms of conduct and certain attitudes are constructive and lead to co-operation and satisfaction in the long run. Others, like sensuality, dishonesty, and animosity create confusion, and defeat any project.

3. The Material.

The plan here proposed does not so much involve finding new material for religious education as it does for employing whatever material is used in such a way as to call out the highest interest in the children and to give them the experience of participating in a vital enterprise or project. The great feature of this conception of education is that of motivation—that is, the use of the motives or interests which are already available in the child's experience and its constant development through increasing achievement and perspective.

The present plan is to use such material as is already vitalized by the interests of the group with which the child is identified. This may be illustrated with reference to the subject matter to be employed from Christmas time until Easter. It is obvious that in our society and in all Christian communities, this period is especially religious. Attention is given to the celebration of certain days and certain historic events. People expect during the months from December to April to have these matters presented in the Church service and they are thinking of them in ordinary conversation and individual reflection. Our customs make it easy and natural to get attention for these things in this period of the year. In other words, our society

thinks more intensely from Christmas to Easter about the great project of Christianity. It becomes easier, therefore, during these months for the school to relate the interest of children to the history, biography, and ceremonial elements of practical Christianity. We propose, therefore, to use here the stories and history of the special projects which are embodied in the larger project of the Christian enterprise. This will be illustrated more fully below, in the statement of work for the different grades.

The application of the principle to other periods of the year may also aid in defining more clearly and forcibly what this project is and the materials which are natural for its use. From Easter to June, and from the first of October to Christmas the school does not have such an easily defined procedure as from Christmas to Easter, but the principle is in some ways more interestingly applicable in these months. The question which must always be asked by the teacher is what are the prevailing interests of our society in the different seasons, or months, or weeks, and what projects suitable for use in the religious school may be employed? Thus, in April the cultivation of flowers, the uses of the soil, man's alliance with nature in seeking food, wealth and enjoyment are available. Here the development of scientific agriculture, transportation, the use of tools, and various methods of economic co-operation may be used for some classes. In September, when our people after vacation are returning to their homes, and the children to the schools, the interests and work of these institutions are suggestive. In October, the city with its manifold enterprises; in November, the nation at Thanksgiving time, and in early December, the movements for world peace and welfare may be employed.

This plan makes its possible to employ in reference to specific and inclusive projects a variety of helps from general literature, hand work, dramatization, and the fine arts.

4. The Relation of the School to the Church.

In this plan not only will the whole school have the same general interest each Sunday through all the grades, but the subjects of the sermons and of the services of the Church may be built upon the same general conception. The Church is already endeavoring to present religion in terms of practical social ideals in relation to the general interests of our social order. It seeks to enable people to think as unitedly on other Sundays of the year as they do now on Christmas and Easter. In this way parents and children may discover that the Church and the School are not fundamentally different but only stages of the effort to realize the Christian ideal in all of our life.

5. The Specific Subject Matter to be Used From Christmas to Easter.

The Kindergarten—Here the activities and the stories employed will be those already established in current usage, for the Kindergarten from its beginning has employed essentially the project method on such a scale and manner as are suited to little children.

First Grade—Stories from the Life of Christ. Here it would be kept in mind by the teacher and in so far as possible suggested to the children, that Jesus was interested in the great project of building in the world what he called the Kingdom of God. The Church buildings of the community and all philanthropies of religious work are attempts at the present time to carry on His work. There-

fore, it is possible, in some degree, to work from the first in the consciousness that these projects of our time relate to the character, teaching, and work of the Master himself.

Second Grade—Continuation of Stories from the Life of Christ.

Third Grade—Old Testament Stories. These also embody the suggestions of a new and better society to which the Jews always looked forward. They are the countrymen and people of Jesus. Therefore, our religious ideals are to be found in their beginnings among these people. These stories may well utilize the plan of our former course of study which used successively the stories of different stages of society, hunting, shepherd life, etc.

Fourth Grade—The Friends of Jesus. These friends were the people closely associated with him to help him teach the principles of his new society. They founded churches and in many ways extended acquaintance with his plans and aided in their development.

Fifth Grade—Modern Missionaries. Simple stories of the life and work of these later friends of Jesus serve to set forth very vividly the task of Christianity. The travels, hardships, heroism, and successes of these missionaries are among the most fascinating and effective materials for the kind of religious education sought by this plan.

Sixth Grade—The Life and Words of Jesus. Here it should be possible to develop a more adequate and stirring appreciation of what Jesus taught and sought to do, and therefore a more intimate sense of having a share in it.

Seventh Grade—The Life of the Apostle Paul.

This greatest of the apostles carried out more extensively than any other one man of the early Church the practical program of Christianity. He states many of his problems very earnestly and reveals his eagerness to enlist others in working them out.

Eighth Grade—The Heroes of the Faith. Here the leaders in the modern period who have carried Christian ideals into social reforms of various kinds show the growing and deepening of the task.

Ninth Grade—The Story of Our Bible. Here the attempt should be made to build around the practical task of Jesus the most vital knowledge of the various books of the Bible, and an appreciation of its different kinds of writings for the inspiration and guidance of those who co-operate in the Christian ideal.

Tenth Grade—The Life of Jesus. This should be a more advanced and careful study of the life of Jesus but still in the same spirit of a practical appreciation of his work.

Eleventh Grade—The Church. Here the work of the founders of the great Protestant bodies, their struggles, and their influence in our present society are studied.

Twelfth Grade—Other Religions. The kinship of Christianity with the other great world religions enlarges the view of the human problem and of the inner hunger for the attainment of mastery and peace.

Adult Classes—Special classes will be organized as they are needed.

One is studying the religious problems which young people in college most often face.

Another will consider the questions of international relations and policies.

A third class will study the relation of literature and religion.

6. The following books give a good statement of the Project Method:

C. A. McMurry—Teaching by the Project Method.

F. G. Bonser—The Elementary School Curriculum.

G. A. Coe—A Social Theory of Religious Education. This is the best book in its field and contains a good bibliography.

BIBLIOGRAPHY IN RELIGIOUS EDUCATION

1. **Benj. S. Winchester**.—Rel. Ed. and Democracy, 1917. Contains suggested plans and programs of weekday Religious Education.

2. **Sneath, Hodges & Tweedy**—Religious Training in the School and Home, 1917.

Emphasizes qualities (virtues) to be cultivated. Gives extensive reference to story material.

3. **Margaret W. Eggleston**—Use of the Story in Rel. Ed. 1920. Gives technique of story telling. Selected lists of stories.

4. **Albert Edward Bailey**—Art Studies in the Life of Christ, 1917. Good selection of pictures, with interpretative questions and comments.

5. **Samuel Wells Stagg and Mary Boyd Stagg**.—Home Lessons in Religion, 1922-1923.

Volume I for three-year old. Volume II, four and five-year old. Good Bibliographies. Programs for each day.

6. **Norman Hutchins**—Graded Social Service for Sunday School, 1914. Gives specific programs and activities.

7. **J. L. Lobingier**—World Friendship in the Church School, 1923. Specific directions for instruction in large social attitudes.

Another Creed

By a Student

I believe in Cities—

Cities where arms reach out and hold to their hearts hundreds of thousands.

Cities wherein are built temples to Beauty and Music, to Laughter and Silence.

Cities where many hundreds are lonely and starved, where many thousands are at home and joyous.

Cities where sky scrapers are the prayers of earnest souls; where noise is the chant of Life Victorious.

I believe in Books—

Books between whose covers lie all the Songs and all the Sorrows of human kind.

Books which lead, urge, excite, challenge, allure and compel.

Books wherein Joy and Peace await every questing heart.

I believe in Churches—some of them.

Churches which "seek to make religion as intelligent as science, as fascinating as art, and as vital as the day's work."

Churches where timid, fearful souls find reassurance and Peace, where sluggish souls are challenged to high endeavors, and where strong and beautiful souls reconsecrate themselves to the tragic-glorious "business of living."

I believe in Devils—many of them.

Devils who grin and snicker when vision cramped men shout themselves hoarse in the defense of long dead theories and hopes, while their enlightened, emancipated brothers smile superciliously, but remain safely silent.

Devils who make it possible that men should go on not caring when every day thousands of little children who have never known joy, die hungry.

Devils who laugh when Science, the potential Liberator of weary Mankind is turned to the making of War. When Science which could mean for all Life more Abundant becomes instead the instrument of Death.

I believe in Dreams—

Dreams that turn greyness and drabness into iridescent loveliness.

Dreams whose pure white flames show the way to the land where all men are joyous and free.

Winged Dreams that lift high, high into the farthest, deepest blue.

I believe in Jesus—

Jesus who loved little children and spring flowers.

The winsome, wistful Poet

The joyous Dreamer of Dreams.

Jesus who living amidst hatred and misunderstanding taught tolerance and love.

Jesus who understood Life and believed in it, whose vision and whose joy were very simple and very great.

Jesus who flung himself with glad abandon into the Cause which was his heart.

I believe in Great Men—

Beautiful souls, poets, philosophers, who with some insight and understanding, with glad courage and vivid belief in life, have willed to live and if need be die in the shadows of Valhalla, fighting with and for the Gods.

I believe in Life—

Life which stabs and disappoints, but which is good.

Life which has far horizons and glorious heights.

Life which offers to all the joy of love and the blessed privilege of loving much.

Life which is a gaily serious, a gloriously exciting adventure.

Two Books

By Sherman Hill

About ten years ago I came across a volume of Brierly. Forthwith, I bought every one of his books. I have all of them and turn to them often. Brierly was, and in many ways is, the best in his line. Well, Dean Inge is the best contemporary interpreter of things religious. He is the Dean Swift of the long ago and the Brierly of more recent times. He is the one outstanding focal and radiant person of our time. Perhaps no man is as responsive to all the complex and manifold tendencies as the Dean. Nor is any one voicing them as he is. His latest book: *Outspoken Essays* is especially suggestive and wonderfully brilliant. It is unusually significant, being his confession of faith written because so many insisted on his telling what he believes and why. Whenever the occasion demands providence sends just such a man: a Moses, an Abraham, a Washington, a Lincoln, a Paul. Our time has such men as all future time will have.

A *Faith That Enquires*, by Sir William Jones, is another timely book of recent years. The observing man notes an increasing number of men whose interest in religion is sincere, and that their number is increasing rapidly. But they cannot accept the ordinary teaching. This book demonstrates to these men that they need not accept such teaching and yet may be thoroughly Christian. It assumes that Christianity, like Science and Philosophy can be subjected to the severest intellectual processes and

yet make out a perfect case. Let a man approach religion by way of pure reason and not only will his reason be fully satisfied but he will find religion will not suffer.

Congress of Disciples

The congress of Disciples is to be held in Louisville, Ky., from April 28 to May 1. Beginning with the presidential message by Dr. Herbert L. Willett, there will follow addresses by Prof. George E. Moore of Eureka College; ex-Justice of the supreme court John H. Clarke, who will speak on "The Church and World Peace;" Governor Fields, of Kentucky, whose subject is "The Spirit of Christ in Government"; General Counsel E. S. Jouett, of Louisville, on "The Spirit of Christ in Business;" Secretary I. J. Cahill, of Cleveland, on "The Missionary Task of the Church;" Prof. Herbert Martin, of Des Moines, on "The Church and Our Intellectual World;" Mrs. Luella St. Clair Moss, of Columbia, Mo., on "Women in the Church and in Our World;" Prof. W. C. Bower, of Lexington, Ky., on "The Church and the Family;" William P. Hapgood, of Indianapolis, on "Organizing for Industrial Democracy" and "Applying Democracy to Industry"; Dr. W. W. Alexander, of Atlanta, Ga., on "Civilization and the Races" and "Recent Developments in American Race Relationships;" Kirby Page, of New York, on "What Shall the Church Do About War?" and a series of four addresses by Sherwood Eddy. The program for one afternoon and evening will be in charge of the Association for the Promotion of Christian Unity, under the direction of its president, Dr. Peter Ainslie.

Secretary's Notes

Practically all members of the Institute owe their annual dues. Please send those three "iron men" double quick to relieve acute distress at the front.

We appreciate very much the expressions of approval for the new and enlarged form of the Scroll. Have you noticed that this is the twentieth volume? We are accumulating some history. The Scroll is the only definitely liberal organ left in the fold of the Brotherhood.

The twenty-eighth annual meeting of the Institute will be held in the University Church, Chicago, July 22-24, 1924. It is not too early to be making plans to attend and to read a paper.

One good kind of contribution to the annual program is to write a paper on some vital book you have been reading through the year. Ministers and professors have opportunity to profit by the reading of books more than most persons, for they can use them in sermons, lectures, papers and the like, more than once.

Dr. and Mrs. Garrison expect to arrive in New York April 4, after an interesting winter in Rome. Mrs. Garrison has been ill but at last report had quite recovered.

The Secretary was in Des Moines the day word came of the death of Professor F. O. Norton. It was a great surprise and shock to his many friends there. Dean Norton was one of our very best scholars. He had a keen, tenacious mind and knew his field of New Testament Greek with exceptional thoroughness. He was fifty-six years of age and had very naturally expected many years of active, productive work. During his long service of instruction and administration at Drake he had impressed the lives of thousands of students who cherish his memory

with gratitude and love. The members of the Institute will extend very deep and genuine sympathy to Mrs. Norton and the two children.

From "Progress," the parish paper of John Ray Ewers, of Pittsburgh, we clip the following: "The pastor has had a letter from an influential pastor in another state who informs him that his church has become frankly Open-Membership and that success is crowning the effort.

Within the present week Mr. Ewers had a letter from one of our leading churches which is looking for a new pastor. Here is a direct quotation from the letter:—"The church has a remarkably fine group of very progressive men and women in its membership and in its constituency outside the membership. The elders feel they cannot afford to run any risk of getting a man of narrow mould. Indeed, I believe that upon Open-Membership the vote would be forty to one in favor of Open-Membership." '

This church pays its pastor and secretary more than we do. Thus the straws show the way of the wind.

We also hear suggestions that pastors are taking unimmersed people into their churches and saying nothing about it—or very little!!!"

When Dr. Peter Ainslie, of Baltimore, was asked by Dr. Paul S. Leinbach of the Reformed Church, whether he would be received into a congregation of the Disciples without immersion, The Christian Century says: "Dr. Ainslie passed Dr. Leinbach's inquiry to three prominent Disciples pastors, whose replies are as instructive as they are heartening. Dr. Finis Idleman of New York says: 'I am happy to say that Central Church of Disciples would receive him by letter.' While practicing immersion only, in the administration of baptism, he says 'we do not sit in

THE SCROLL

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The Disciples of Christ

By E. S. Ames

Who are the Disciples of Christ? What is their history? What do they believe? What is their relation to other religious bodies? How do they stand with reference to modern religious thought? Are they growing or waning? Have they virility and adaptability to meet the demands of the new social order? These are searching questions which may properly be asked of any religious movement both by its members and by those to whom its claims are presented. They are also questions which should be asked again and again as history unfolds, and they are certain to be answered with varying emphasis and perspective. The answers here given are by a life-long adherent of this faith, who with many

opportunities to know intimately its history, and the perversions and accidents of its development, continues sympathetic with its deeper spirit and its present constructive tendencies.

A Century of Growth

In a hundred and fifteen years the Disciples of Christ have become numerically the fifth protestant body in America. They constitute the largest denomination born on this continent. Scores of older bodies have been outstripped by them. The gathering of more than a million communicants into ten thousand churches is a sociological fact, at least sufficient to arrest attention. This latest great flowering of the protestant spirit carries with it all the agencies of a powerful religious enterprise, colleges, publication societies, missionary organizations, and massive conventions. With its greatest strength spreading west and southwest from the eastern boundary of Ohio its membership has been of the typical American, middle-class stock. President James A. Garfield was a Disciple minister of the Western Reserve.

Sought Christian Union

Thomas Campbell, and his son, Alexander, educated at the University of Glasgow, Presbyterians by inheritance, having come to this country to enjoy a freer religious atmosphere, published in 1809, an appeal to men of all religious beliefs to give up sectarian creeds and parties, and to find a basis of union upon the New Testament alone. There was an immediate response and those who came together undertook to guide themselves by the Scriptures without subscribing to any creed or submitting to any ecclesiasticism. The two great uncontroverted principles of their association were faith in the

teaching of Jesus and the effort to conform their lives to that teaching. That faith they understood in a very practical and personal sense. They renounced all speculative, theological dogmas as tests of fellowship, while allowing the individual the freest range of "opinion." The only confession required of new converts was that of faith in the character and teaching of Jesus. The test question for those seeking admission to the church was this: Do you believe in Jesus Christ, the Son of God? That is, in effect, do you believe in Jesus and in his way of life, and do you earnestly desire to follow him? Acceptance of this faith carried with it by implication the serious effort to live consistently in the light of it.

The Practice of Baptism

If it had not been for the birth of a child to Alexander Campbell, this movement for Christian Union might have developed upon these two principles of faith and repentance. But when his first child was born, Mr. Campbell was confronted with the problem of infant baptism. His study of the New Testament not only led him to the conclusion that infant baptism was not required, but carried him to the conviction that adult believers should be immersed. The adoption of that view and practice alienated some who had cooperated in the movement, and led those who remained into closer affiliation with Baptist churches.

Separation from Baptists

It was not long, however, until it became apparent that the Disciples were not entirely acceptable to orthodox Baptists. Alexander Campbell preached a sermon on "The Law," in which he made it clear that he and his associates did not accept the authority of the Mosaic Law as binding upon Christians. Not in the Old Testament but in the New Testament is

to be found the ideals and directions for the Christian life. The Campbells rejected the Calvinistic theology which formed the historic background of the Baptist Churches, and they were convinced that the Christian Sunday should not be identified with the Old Testament "Sabbath." The Disciples have never favored a blue-law Sabbath, but have held much freer and more practical conceptions of the proper observance of the day.

Within twenty-five years of its beginning, then, this effort toward the union of differing religious sects found itself rapidly becoming a distinct body, and in reality adding another party to Protestantism instead of diminishing divisions. But while this turn of events was disappointing, it was regarded as a temporary condition. With increasing numbers and more agencies for proclaiming their ideal of a united church the hope grew that their testimony would gain a wider acceptance and their non-sectarian spirit be amply vindicated.

Philosophical Background

There were good reasons why the leaders felt great confidence in their enterprise. One was that they were supported by the most widely known and influential religious philosophy of that day, the philosophy of the great Englishman, John Locke. His **Essay on the Human Understanding** and his **Reasonableness of Christianity** were almost as familiar as the Bible itself to the Campbells and to their fellow ministers. This common sense philosophy made a wide and impressive appeal. It was the philosophy most generally taught in American colleges and most widely read by thoughtful men. It was a vital protest against all scholastic and speculative systems of theology and philosophy. Locke believed in the "dry light of reason" and was wary of emotionalism.

He was the exponent of tolerance and an advocate of practical religion and morality. He held that the truths of revelation must justify themselves to reason and experience, and that external authority and dogmatism are indefensible. The New Testament is the proper guide for Christians and the "essentials" of its teaching are few and simple. The one truth of central importance is the Messiahship of Jesus and the sufficient evidence of a saving faith is assent to this proposition.

The Model of the Church

It was assumed by the Disciples that the New Testament furnished directions and a model for the organization and conduct of the church in all ages. The church was primarily a company of Christians meeting together for counsel and comfort and to witness their faith to the world. Each congregation was independent and not subject to any ecclesiastical authority. They might associate themselves together in the performance of charity or the support of missionaries and they would exercise hospitality toward individuals. They had elders who looked after spiritual matters and deacons who administered finances. The services were simple and informal, consisting of songs, prayers, instruction and exhortation.

Laymen as Ministers

Any member of the church might administer the ordinances and preside over services of worship. Women had the same privileges as men. It was not necessary to have ordained officers although this was not uncommon. The Disciples have therefore been extremely democratic and have held organizations and officials lightly. They have sought to allow no influence to intervene between the individual believer and Christ.

The Use of Many Names

It was deemed appropriate that the church should employ any of the several names found in the Scriptures. Hence congregations have been known as Churches of Christ, Christian Churches, and Churches of God. Individual Christians have been designated as Disciples of Christ, Christians, Brethren, Saints and Believers. The Campbells preferred the name Disciples of Christ and this is the name under which the annual Year-Book is now published, and by which the denomination is known in the religious census and in joint associations with other bodies. It was held to be particularly unscriptural and divisive to use the name of any human leader. Therefore the name "Campbellite" has been avoided and condemned.

Bondage to the Letter

In the effort to follow the protestant motto: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent," some extreme developments arose. The New Testament does not record the use of musical instruments in religious services. Therefore some felt that none should ever be used. Because apostolic ministers were not paid regular salaries, modern ministers should not be employed on a stated stipend. Some held that since there were no organized missionary societies in the early church there should be none now.

Freedom of the Spirit

But the great majority of Disciples have not yielded to this legalism and have asserted their right to employ methods and means which were practically useful and effective in religious work. They have defended the use of "consecrated common-sense" and have adopted plans and agencies which carry them

beyond any apostolic precedent. A very wide latitude has obtained in respect to theological opinions, forms of worship, church architecture, methods of religious education and cooperation between congregations and with other denominations.

Open Communion

The weekly observance of the Communion has been a notable characteristic from the first. It has always been regarded as a simple memorial, after the teaching of Zwingli. No doctrine of transsubstantiation or of consubstantiation has been fostered. The natural elements of the bread and wine have been used in a kind of dramatization of the Last Supper as a means of quickening appreciation of the personality and spirit of Christ. Close communion has never been practiced and therefore no restrictions have been put upon the participation of any one who wished to share in it whether or not they were members of the local church. In many churches, where there was no regular pastor, the Communion has been observed and has served to hold members together and to promote vital religious experience. But its observance has never been mandatory.

Doctrinal Liberty

When Alexander Campbell was asked who is a Christian, he replied: "Every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will." This belief was understood in a practical sense and did not involve any theological dogma of divinity or of the trinity. It was recognized that individuals would have different opinions on these matters, according to their education and mental development. The New Testament accepts "babes

in Christ" as well as mature Christians but regards them all as Christians.

Neither Trinitarians nor Unitarians

Significant evidence of the breadth of fellowship which has prevailed from the first is found in the fact that candidates have never been required to accept any of the traditional theories of the person of Christ. Ministers have never insisted on going back of the plain confession of faith in Christ, to ascertain the orthodoxy of prospective members according to any creedal standards. The New Testament knows nothing of such controversies and the modern church need not trouble about them. Mr. Campbell went so far as to rewrite the trinitarian hymns for the hymnbook which he published and omitted all trinitarian formulas. On this principle the well known "Doxology" was not used; and instead of the line in another hymn, "God in three persons, blessed trinity," there was substituted, "God over all and blest eternally." This did not mean that he was inclined toward Unitarianism, but that he endeavored to discard the whole controversy as outworn and meaningless.

Progressive Revelation

While the Bible was regarded as containing the revelation of the divine will it was not thought of as equally inspired in all its parts nor as uniformly valuable for direction in the Christian life. The Patriarchal Age was succeeded by the Mosiac Age and the Law by the Gospel of Christ. The Apostolic Age encountered new problems and dealt with them in the spirit, rather than by the letter, of Scripture. In like manner, the Church in every following age has been called upon to exercise its judgment and has had the guidance of inspired though not infallible leaders. Christ committed his cause to his

followers and trusted them to fulfill his spirit. He had faith that they would find the truth as new needs arose and that the truth would make them free and adequate to the demands of the day. The conviction was cherished that new light would come to the thoughtful and earnest souls who sought it. He did not endeavor to limit them by any written word, nor did he intimate that inspiration would cease with the Apostles.

Nature of the Church

The Church was just the body of believers, each one of whom had the privilege and duty of facing the events and facts of life directly for himself under the guidance of his own conscience and in due regard for the wisdom and conviction of his fellow members and the experience of the past. Instead of an authoritative ecclesiasticism the Church was rather "a deliberative assembly" whose common will was worthy of consideration and respect but not of slavish acceptance. It afforded a "social mind" and a wholesome control for the individual but should not obstruct the right of free thought and further development.

Protestantism Transcended

The Disciples thought of themselves as having gone beyond Protestantism in several respects. They regarded the various denominations as attempts to get away from the errors of the Roman Catholic Church in the direction of a simpler and fuller acceptance of the teaching of Christ, but there was still necessary the complete abandonment of human creeds and all systems of theology as conditions of church fellowship. Instead of a reformation of Roman Catholicism there was needed a "restoration" of primitive Christianity. This restoration involved

the exaltation of the spirit of Christ rather than a set of rules and forms. All external authority was rejected. No power of clergy, or of councils, of bishops or of secretaries, should rule over the conscience of the individual or of the local church. Specific doctrines were discarded. The notion of the original, total, hereditary depravity of human nature was given up, and with it went the traditional conceptions of election and miraculous salvation by grace. Conversion in churches of Disciples has not been taught as a passive work of supernatural powers, but as an act of choice and self determination on the part of the believer. The individual was urged to examine the evidence and to make a rational decision calmly and deliberately.

A Non-mystical Faith

The doctrine of the "inner light" has not been attractive to the followers of John Locke and Alexander Campbell. Emotionalism, as a test of conversion was never encouraged. Visions, dreams, subjective feelings have always been discounted, while sane interpretations of the express claims of New Testament Christianity have been emphasized. Infants and little children have not been considered "lost" or in danger of damnation. Only with the attainment of years of accountability is a religious, or an irreligious life possible, and then it is a matter of the voluntary acceptance or rejection of the teaching of Christ. Religious obligations are therefore within the realm of rational decision and are accessible to the enlightened and educated will. Christian character is evidenced by good works and Christ-like aspirations. The fruits of the Spirit are obvious and are the marks of "salvation." The truth can be known and the truth makes free. It is not a matter of blind faith or of subjective intuition or

of mere pious feeling. This often led to the charge that the Disciples cultivated a "head religion" and did not believe in a "change of heart," that is, a mysterious or miraculous change of heart. Their preaching tended to be didactic and expository rather than emotional. Many individuals who could not obtain the traditional "experience" of religion enthusiastically responded to their presentation of this practical, common sense, and reasonable religion.

Preparation for Modern Thought

These and similar tendencies have made it easier for the educated ministers of the Disciples to accept the two great characteristics of modern Christianity—historical criticism and the scientific method. Alexander Campbell anticipated the essential features of the present critical study of the Scriptures. He held that the Bible must be studied as any other book and that the canons of literary interpretation are as necessary here as in any other historical documents. In order to understand any biblical book we must find out its purpose, the circumstances of its production, its authorship, and the peculiarities of its style. Inspiration does not eliminate the human factors nor escape the characteristics and training of individual authors. The understanding of these is fundamentally important in the appreciation of the messages of the various writings.

The empirical philosophy of John Locke makes a good soil for the cultivation of the scientific spirit. He believed thoroughly in having evidence for what one believed. He was ready to be convinced about matters of revelation when they could also bring credentials for the reason. He said explicitly that we must indeed accept the teaching of revelation but that we must first determine in a reasonable way that it is the teaching of revelation.

Restatement of the Problem

A hundred years ago the attempt was made to find a basis of Christian Union by discovering the essentials of religion in the New Testament teaching, especially with reference to the conditions of membership in the Church of Christ. In this hundred years much progress has been made in understanding New Testament Christianity. Better Greek texts are available; more is known of the social conditions and the various influences which surrounded the early Church; there has been a notable broadening of vision among religious leaders; and there has been a new appraisal of Christian conduct in the light of a new social conscience. The conception of what constitutes a Christian is no longer merely a question of biblical texts or of theological dogmas or of ceremonial practices. It is primarily a question of spirit and attitude and of practical good works. The trend of thought and feeling is in this direction in all religious bodies. The old denominational differences are not emphasized and the bitter prejudices have already disappeared. A person who is a member of any one denomination may now become a member of any other denomination if he selects the more liberal local churches. The qualities and characteristics which are thus recognized by all Christian bodies are the working essentials of religion in our time

A New Basis of Distinction

In the traditional system a denomination claimed distinction on the ground of the particular doctrines which it taught or of the practices which it observed. One held to the doctrine of "election," or of "free grace," to the practice of immersion and close communion, as essentials or non-essentials, to episcopacy or congregationalism. If a denomina-

tion were challenged by scholarship or by changing customs to give up its "peculiarities," the very existence of the denomination seemed to be at stake, and therefore no such surrender could be made. But a new test of the value and soundness of a denomination or of a local church is emerging. It has its right to exist, not on the ground of any exclusive possession of a "key to the Scriptures," or of a "plan of salvation," or of any special revelation. Its legitimate claims reside in its power to teach and to advance vital religion in the lives of individuals and in the life of the community. Churches are in this respect like colleges. They must more and more make their appeal through their efficiency in accomplishing the proper ends of such institutions. They cannot safely rely upon any extraneous or accidental conditions such as age, prestige, wealth, numbers, or traditions of greatness. Churches are not wholly right nor wholly wrong with the sharp cleavage of the old formal judgments. They are just better and worse, like all other social institutions—like shops, corporations, clubs, political parties, cities, and newspapers. It is a worthy ambition on the part of any denomination or local church to wish to excel in the advocacy and practice of the religion of Christ. The way to such excellence is through knowledge, earnest experimentation, unselfish good will, and the cultivation of social and aesthetic idealism.

The End of Denominationalism

This tendency in all the churches to devote themselves to the best possible understanding of religion and to the finest cultivation of it is already removing the exclusive and divisive elements of historic sectarianism. So soon as religious bodies drop the holier-than-thou air and are willing to co-

operate with one another for the common cause of helping humanity the sectarian spirit dies. But local churches and national brotherhoods should still strive to attain the greatest possible fullness of life and richness of spirit. The great communions represent social loyalties and forms of religious experience in which many of their communicants feel at home more than they could in any other association. So long as this loyalty does not mean bondage or phariseism it is not to be identified with sectarianism and may provide that variety and flexibility in Christendom which afford free play and legitimate satisfaction to different temperaments and tastes. But it is also becoming common for local churches to allow sufficient latitude in beliefs and forms so that individuals from a score of protestant denominations work happily together in a single congregation. The accessibility of a church, its hospitality, intellectual congeniality, social life, and other humanly attractive features are often more decisive in its success than are its denominational affiliations.

The Church of the Future

It is an interesting inquiry as to what type of church is most likely to meet in largest measure the needs of the coming days. At present the Community Church is becoming popular. The name, however, furnishes little information concerning its nature. Churches of widely diverse character have seized upon this designation. Very few congregations have been organized as community churches. They became such largely by adopting the name, and have not as yet worked out any generally accepted program or method. The so-called "liberal" churches, "peoples" churches, and "independent" churches have sometimes attained local and tempo-

rary strength but they seldom reach large numbers or long life. There are reasons why the churches which promise most for the future are the more radically progressive congregations of Protestantism. They have the stability of the larger group to sustain them. They cherish the vital things from the past and they are also inquiring and mobile enough to discover and appropriate new ideas and to venture upon new roads.

Are Disciples Still Pioneers?

Whether the Disciples are fitted to make significant contributions to the new day in religion depends very much upon their temper and spirit. They arose with the pioneers of the west and displayed resourcefulness, energy, and adaptability. They went into new settlements and organized churches in school houses, court houses, in homes, in shops and in the open. Their preachers were often also farmers, teachers, or business men, for they made no real distinction between ministers and laymen. They had missionary zeal and thrust their lines out along the whole frontier, west, northwest and southwest. They have been evangelists and builders, journalists and writers of tracts.

A new kind of pioneering is needed today. The cities are now the great outposts of developing American life. The farmers and the immigrants in vast numbers have moved into the centers dominated by the factory and the tides of commerce. Families live in apartments, tenements and hotels and they live a very different life from that which they lived on the farm or in the small town.

They have better schools, more diversion, and far more specialization of interests. They are more class conscious. Their older cultural inspirations

and restraints have been lessened and they are scarcely susceptible to the traditional appeals of religion. Evidently the interpreters of religion must understand these conditions and plan to deal with them.

Education of the Ministry

The standards of ministerial education among the Disciples are rapidly rising. In the early days it was thought that a knowledge of the **English Bible** was so important that a minister who possessed it could accomplish more than one who had many other qualifications but lacked this. It was not uncommon for preachers to know the New Testament by heart and they were certain to be familiar with the chapter and verse for any controverted subject. There was a very definite reason why emphasis fell so heavily on memorizing the Scriptures. It was the accepted view that creeds and speculative theology were worse than useless and therefore should not be included in the training of the minister. As the founder and president of Bethany College, Mr. Campbell provided a course of study corresponding to the "classical" course of the time, in connection with which he made generous provision for biblical subjects. The graduates of that institution constituted the educated leaders of the first generation of this history. Other colleges, founded about the middle of the nineteenth century, followed the same method. The purpose was to free the ministry from the old theological handicaps. It has become a question whether the Disciples, on account of this unfamiliarity with historic theologies, have not been corrupted by the common doctrines of the prevalent orthodoxy in protestant bodies; and whether they would not have been less susceptible to the traditional ideas of their religious

neighbors if they had been thoroughly trained in the history of these doctrines.

The New Freedom

Since the last decade of the nineteenth century increasing numbers of Disciple ministers have been trained in the great theological schools and they constitute a company of leaders who are intelligently free from the old dogmas. They have revived the study of the history of the Disciples and have found fresh enthusiasm for the older ideals of a non-theological interpretation of New Testament Christianity. They are also more appreciative of the broader cultural influences which are so invaluable for an adequate and effective modern ministry. They sympathetically appropriate the conceptions of a sane, reasonable, practical and constructive faith suited to the needs of the present time. Such men have become the teachers in colleges, pastors of city congregations, editors of the more progressive journals, and authors of vital books. Their numbers are rapidly increasing and their influence is shaping the new developments in every field of religious thought and activity.

Loyalty to Christ

These younger, better educated men reaffirm the central tenet of their inherited faith, that is, an ardent, practical faith in Jesus Christ. They do this upon a higher and more defensible level than that of the old trinitarian-unitarian controversy. To them the divinity of Christ is not a matter of the manner of his conception or of his birth. It does not reside in the physical realm. The only significant conception of divinity is that of character and spirituality. The evidence for the greatness of Christ lies primarily in his teaching and in his he-

roic and unfaltering devotion to the law of love. Historically, the impressive appeal which he makes to all sorts and conditions of men proves his power and his right of leadership. That appeal is to the truth, the truth which makes men free. The saving salt of Christianity is not so much any belief about Jesus as it is the sharing of His faith and achieving His estimate of the supreme values of life. His authority is not that of a law giver, or of a dictator. It is that of an interpreter, of an example, of a leader, of a vital and energizing soul who elicits devotion by his verifiable wisdom, and by his imitable deeds. He conceived his disciples as friends, not as underlings. They, too, were sons of God, and to them he entrusted the building of his kingdom of love.

Christ Beyond the Apostles

The fact that Jesus committed the fortunes of his cause to his followers was not a guarantee that they would always be infallible. The marvel is that they succeeded so well in preserving his spirit and ideals. The apostle Paul was careful to exhort his converts not to follow him blindly, but to follow him to the extent to which he followed Christ. Both Peter and Paul have been surpassed in some respects by later Christianity. Peter's Judaising tendency was rebuked by Paul as unchristian. Paul's attitude toward women was not always consistent with his declaration that there is no difference between male and female in Christ Jesus. The Church has surpassed Paul in a positive and outspoken policy concerning human slavery and in promoting democracy, which overthrows kings instead of meekly obeying them. The Disciples have been in danger of losing themselves in a maze of legalism because of their over-emphasis upon the im-

portance and the authority of the Apostles. Their salvation has been in holding to the assertion of the supremacy of Christ through much confusion of thought and inconsistency of practice. The conception of Christ as the heart and soul of Christianity is rapidly accomplishing the needed emancipation. It is becoming clear that the conditions of entrance into membership in the company of his disciples could not justly have been narrowed after his death. They have actually been broadened, for the gentiles have been included as well as the lost sheep of the house of Israel. Jesus explicitly taught his disciples that there were more things about religion than he had told them or could tell them. They would have to learn as they went forward into the future. That principle continues to be applicable. The Church is still making discoveries and being led into larger truth. To conceive Christianity as bound down to the explicit words of the Apostles for all time to come would be to hinder its progress among enlightened minds.

The Union of Christians

Christian Union is realized in proportion as Christians bring themselves into possession of the spirit of Christ. It is not a matter of getting all his followers in each town and city to worship under one roof. Physical and economic difficulties make that impossible. Moreover, no one knows just how large a congregation should be. Perhaps twenty people can get closer together and enlighten and encourage one another more powerfully than a hundred or a thousand can possibly do. Perhaps the apostolic custom of meeting in private houses may be more edifying than gathering in great assemblies. Certainly the smaller companies lend themselves better to searching conversation and to the care of the

individual by the group. The union of many local congregations is less a matter of organization than of mutual good will and practical co-operation for religious ends. Great overhead systems, representing widely separated groups, may exercise valuable oversight and afford means of focusing resources and sentiment. They achieve much good. But they are attended with the world old dangers of imposing their will and their doctrines upon the lesser units and individuals. Probably the most ideal plan is that in which the local church maintains its own autonomy and voluntarily associates itself with other churches and agencies in the performance of specific tasks. Christian union is therefore primarily a matter of membership in a congregation, and the terms of such membership should be simply the acceptance of its purposes and an endeavor to live in accordance with them. Such independent congregations lend themselves more freely to those experiments in the formulation of ideas and in social enterprises which are the means of progress and of the fuller life which Christianity seeks.

Conclusion

The Disciples are making an interesting chapter in the history of American Christianity. They have been characterized by the aggressive, constructive energy of this new country. There has been little opportunity for elaborate, critical reflection. Life has required ready formulas and simple principles of action. Many people who had given up their old homes to build others in new places were willing also to try a new religious faith, especially when it was unconventional, zealous, and near at hand. But conditions are different in an urban, industrial order, with better schools, wider social contacts,

and a scientific outlook on life. Can the Disciples continue to be a vital force in such a society?

Everything depends upon their ability to free the central, constructive principles of their beginnings from narrow, legalistic dogmatism and to make them operative in the light of the new day. The ideal of Christian Union is more powerful than ever. Creeds have fallen into the background for all the great denominations. A rational conception of the Bible is far more prevalent. Emotional conversions are little encouraged. The complete freedom of the local congregation and its minister to follow their conscientious convictions in adopting new ideas and methods makes for flexibility and experimentation. The Disciples have passed through three generations. The first was occupied with the formulation of these great principles. The second generation struggled against bibliolatry and the temptation to mechanize Christianity into rigid rules and rites, but it succeeded in achieving freedom and in founding dynamic liberating institutions such as colleges and missionary societies. The third generation, as it ends, is becoming conscious of a new social order with opportunities and demands for a richer culture. It rests with the future to provide a trained and adequate leadership to give commanding expression to the significant impulses which this movement has carried at its heart from the first. Certainly our age demands a non-theological, practical faith which is earnestly loyal to the spirit of Jesus Christ; a faith which labors for the welfare of all mankind with the very love and ardor of Christ; a faith which is scientifically intelligent and experimentally adventurous in dealing with social problems; a faith which can make itself as appealing as art and as vital as the day's work.

The Impact of Fundamentalism on the Disciples of Christ

By W. J. Lhamon

The inception of the Disciple movement was an inter-denominational emotion. It was a revulsion from sectarianism, an assertion of brotherliness, a feeling after churchly democracy, a venture in fellowship. It was a struggle for breadth, a fight against bigotry, an aspiration toward simple, unobstructed, natural Christliness.

Very early in the last century Thomas Campbell found himself located in western Pennsylvania, a pastor in the Seceder branch of the Presbyterian Church. He was under appointment by the "Anti-Burgher" Synod of North America. In his wide rural parish there were other Presbyterian sheep not of his fold. They were shepherdless, and—like One of old—his heart went out to them. He invited them to his communion table, a Christly procedure it would seem, but not a good Anti-Burgher one. For this he was tried by his Presbytery. He made a plea for liberty but was censured. He appealed to the Synod and was exonerated. But feeling ran high. The incident released a flood of sectarian spirit and he retired before it. He continued to preach, mostly in groves and the houses of friends, and he was under compulsion to think.

Presently he gave publicity to certain conclusions in a document known as "The Declaration and Address," a production which has become a classic among the Disciples of Christ. Its direction is that of Luther's theses, but it goes much further. It marks a stage of progress that Luther did not reach. It gets further on than he by going further

back than he. It is to Mr. Campbell's credit that, first among American leaders, he raised the brave cry, "Back to Christ."

Briefly Mr. Campbell's contentions were:

1st. Creeds, doctrines in the form of dogmas, confessions, symbols, humanly formulated and imposed by ecclesiastical authority, are divisive. They need not be denied but they should not be enforced. They should be thrown into the category of opinion and covered with a cloak of charity.

2nd. All denominations accept the Bible. All their people believe in it. The return to it is the way to union. To speak where it speaks, to be silent where it is silent, is the royal road to doctrinal harmony.

3rd. The center of the Bible is Christ. To confess him, to obey him, to imitate him, is to be Christian. The Master himself blessed the Apostle Peter in his confession, and said, "On this rock I will build my church." That Jesus is "The Son of the living God" should, therefore, be the universal creed of the universal church. When Mr. Campbell was consistent he recognized no other creed, and the Disciples recognize no other when they are consistent. On this they have built for three generations, and their growth has been phenomenal. Today they rank among the larger and most dynamic bodies of believers, numbering approximately a million and a half.

But the testing times have come. In that second proposition lurked from the first an unsuspected danger. To many of the Disciples it became a kind of secondary creed to say, "Where the Bible speaks we speak and where the Bible is silent we are silent." Back of this secondary creed there was the tacit assumption that the Bible is plenarily inspired, in-

fallible, inerrant, and perfectly plain and simple and self-interpreting. It was assumed that anybody and everybody would understand it just alike, or so nearly alike as not to cause friction. It seems not to have occurred to Mr. Campbell and those who labored with him that later generations might learn more about the Bible than he and they could possibly know. And that schools of interpreters as wide apart as the Fundamentalists of today and the higher critics should spring up could not have been even a dream of those first Disciples. To them the Bible was final. And their interpretation of it was final, only they at once set aside the Old Testament as belonging to the "Mosaic Dispensation," and adopted the New Testament as the Bible of the "Christian Dispensation." In this they were the higher critics of their day, though quite unaware of it. And in making the New Testament an absolute and final court of appeal they were the Fundamentalists of their day, and equally unaware of that. It may be noted in passing that the very terminology by which they designated the ethnic religion of the Old Testament and the catholic religion of the New Testament have been discarded by students of religion.

Now the Fundamentalist movement is on. It is rampant with inquisition and declamation and exclamation. It keeps the spirit of Papal Rome under the ribs of its Protestant sectarianism. It harks back to the traditions of the sixteenth century for its standards of twentieth century orthodoxy. In a sense Fundamentalism is the recoil of civilization, the back-action of progress, the ghost of a dead world rising up to frighten the children of the present and the future. It is the kick that progress must expect when its guns are fired. The Baptists are badly torn by it, and their missionary agencies

are suffering. The Presbyterians have their Bryan-Fosdick controversy, and the sword has entered their Presbyteries. The Episcopalians have bishop arrayed against bishop, and priest defending priest. What is its impact on the Church of the Disciples?

1st. There is a minor school among the Disciples who will say, "Where the Bible speaks we speak and where the Bible is silent we are silent." Tacitly they carry all the assumptions named above. They assume that the Bible, especially the New Testament, is miraculously inspired, without error, and authoritative in all the minute particulars of faith and practice. All things pertaining to life and Godliness are divinely prescribed and finished, and cannot be changed. There is a legally ordered way of conversion, and there is no other. According to the New Testament precedent the church is a local congregation, congregational in polity, with elders and deacons, and there is no other way for it or form of it. A minor section of this minor school has gone the length of prohibiting instrumental music in church services. There is no New Testament chapter and verse for it. On the same basis they oppose the organization and support of missionary societies, Endeavor societies, and even Sunday Schools. About such organizations the Bible is silent; "we should be silent."

It goes without saying that this minor school is as literalistic as it is legalistic. There was, of course, a six day, fiat creation, and a tired God rested the seventh day. Tradition says that Moses wrote the Pentateuch, and of course he did. According to tradition there were not two Isaiahs; there must have been a fish that could and did swallow Jonah; the sun actually stood still at the command of Joshua; to suggest that the book of Daniel

was written in the time of the Maccabees is higher criticism and infidelity; prophecy is not inspired statesmanship declaring the messages of God to the needs of the times, but mechanical prognostication of future events. This and much more of the kind is devoutly believed. An evangelist of this school said, "If the Bible should say that two and two are five I would believe it." This static and legalistic view of the church and the Bible is the heart and soul of Fundamentalism.

2nd. There is another minor school among the Disciples, a kind of major-minor school, more liberal in some ways but just as static in others as the above. They will say, "Where the Bible speaks we speak and where the Bible is silent we are silent," but they have forgotten that it is silent about instrumental music in Christian worship, and about Endeavor societies. Awakened by the general agitation this school is at present crying out against evolution and growing bitter toward those who accept it as a working hypothesis of science. They are thrown into raging phobias by "modernism," and "higher criticism." Some of them are demanding belief in the Virgin Birth and the resurrection of the body as tests of Disciple orthodoxy. To their credit it may be said that few of them are millenarians or pre-millennarians. Most likely this is because their beaten path of proof-texts has not led them into Daniel and Revelation.

At present this school of Disciple Fundamentalists is specializing on the autonomy of the local church, and against organized, and by necessity, more or less centralized, missionary, benevolent, and educational work. The assumption that the local congregation is the only scriptural and divinely authorized unit of organized Christianity is being

used with great vigor in this attack. The irony of the situation is that this attack should be centralized in one of the weekly journals of the Disciples, namely the Christian Standard, and that this journal should vigorously organize every possible church and Sunday school around itself in order to array them against the most representative organization of the Disciples, namely the United Christian Missionary Society. The most unfortunate feature of the Disciple movement has been its journalism. The above named paper in particular has been a reactionary and deterrent force for a quarter of a century.

Numerically it would seem that 25 per cent would be a liberal estimate for these two classes; five, or not above six per cent for the anti-instrumental music Fundamentalists, and approximately twenty per cent for the anti-United Society Fundamentalists.

However, there is no body of believers in the world that is so well fitted to stand the shock of Fundamentalism as the Disciples. Their bond is in the person of Christ. Upon confession of **Jesus as the Christ**, the Son of God, they receive baptism and full fellowship in the church. Logically this faith in "The Word made Flesh" puts them back of all questions about the "word written," back of that secondary creed about the Bible—where it speaks and where it is silent—, back of all dogmas, theories, creeds and "private interpretations." Anchored in the person of Christ intelligent Disciples are discovering that a thousand questions about the Bible and religion are not questions of faith, but that they are purely academic. To the understanding Disciple evolution is not a question of faith; it is a question of the laboratory. The inerrancy of the Bible is not a question of faith, but of biblical

scholarship. So of the Virgin Birth, and the substitutionary atonement, and the second coming, and all the rest about which there is so much agitation. The well-grounded Disciple confesses ardently his faith in Christ. Further confession, whether of evolution or not, of the Virgin Birth or not, of the inerrancy of the Scriptures or not, is entirely optional with him.

So it happens that by far the major portion of the Church of the Disciples is finding a way to be modern and no less devoutly Christian. It is simply a matter of the reaffirmation of the only thing which to the Disciples is fundamental. Perceiving this with increasing clearness representative Disciples are moving forward with the best thought and action of the age. They are building colleges, and for the most part their teachers enjoy academic freedom. A goodly number of their young ministers go for graduate work to such institutions as Yale and the University of Chicago. Their stronger churches are vigorously seeking a solution of the problem of religious education. In their evangelism there is less of the raging and rampant, and more of the Master's "still, small voice" of reason and love. Spite the opposition defined above their organized missionary and benevolent work has been growing, as the sainted A. McLean used to say, "by leaps and bounds."

Liscomb, Iowa.

Architecture an Aid to Religion

By Nelson P. Rice, Architect

I find it very hard to consider architecture as an aid to religion for I believe it has become a very definite part of religion. It becomes one of the

ordinances when we dedicate our House of Worship to the service and glory of God.

From the very beginning of the history of man we know that he always had a natural craving for art. He decorated himself, his utilitarian objects, his materials for warfare and his places of worship to make them beautiful and at the same time to tell the story of their use. We do not always agree that his attempts were successful; but we know that he contributed something to the advancement of art. We also find that man has always had a natural craving for religion, call it what he might. His worship of natural objects of beauty such as the sun and moon, trees, water, mountains, certain animals, and birds, is proof of this. He decorated these objects which he worshipped or he decorated himself when he worshipped them. Later when he conceived the existence of a living God it was only natural that he wanted to erect and dedicate the most beautiful monument possible where his worship could be performed.

As a result of this desire, and as proof of it as well, we find that the greatest achievements in architecture are the religious achievements of which we are all familiar, and of which many examples can be enumerated from all the periods of our history; for example: the Temple of Karnak, the Parthenon of Greece, the Pantheon of Rome, Santa Sophia of Constantinople, the Cathedral of Milan, Amiens Cathedral, Reims, and Notre Dame. So we see that architecture has always been a part of religion and the study of architecture is the study of religion in which there is an inseparable link of beauty.

Each step in the advance of religion has called for a new study of the elements which go together to make a house of worship fulfill its function. The advance in architectural styles stopped about the

fourteenth or fifteenth century and at this time the highest type of church architecture was developed. This type was, of course, the result of study through the periods or styles which were created because of the need of religion, the available material, climatic conditions, the workmanship and the skill of the people of that day. In other words, if we trace the evolution of our present day church we will find its principle parts, its arrangement and its general plan, a gradual growth from the Egyptian Hypostyle down through the finely developed Gothic plan, the change in the method of worship through each of the periods having been the cause of the slight change in the architecture.

With what I have said, let us try to find in what way we can blend this part of religion into the whole in order that it will aid us the most in our worship. The reverse of this needs no discussion for religion is uplifting, inspiring and develops within the designer of today, as in the past, the desire to create the beautiful.

The elements of architecture are unity, mass, proportion, grace, rhythm, and scale. If we examine these qualities, we find that they are the qualities of religion although, of course, the part is never equal to the whole. Let us compare the element of unity. That all prevailing sense of oneness, our daily claim to live as individuals yet the constant dependence that makes us all brothers whether we will or no, teamwork, is unity in religion. The perfect relation of the base to superstructure, the doors to the windows, the doors and windows to the wall surface, plain wall space to ornament, the dependence of the part upon the whole is unity in architecture. Architecture is one of the high arts and fortunately it is the only one which contains or uses all of the arts in its creation or in its expres-

sion. It must have music and pour out its message. Its sculpture and its decoration must be symbolic. As in a painting, architecture must contain color and I believe no edifices depended so much upon color as did religious edifices. The material with which the building is built and the treatment of these materials give the dramatic setting. A theater should express a feeling of lightness, gayety, adventure, romance. A church by its very walls, its color, its decoration, should make the passer-by reverence its name. It should be dignified, sober, inspiring, and beautiful.

The function of a church is lost and cannot aid us in our religion unless its message is an open book of smiles and tears, the struggles and triumph that it is possible for no other thing to convey. Its sculpture, its painting, its color, its music, its unity, its symbols, and its material are like Christ in that they need no translation. It is the same the world over, this wonderful art composed of dust from under our feet and yet reaching nearer heaven. It is the one history in which all others are included.

St. Louis, Mo.

Book Review

By J. L. Lobingier

RELIGIOUS DRAMAS, 1924, selected by The Committee on Religious Drama of the Federal Council of the Churches of Christ in America; The Century Co., \$2.00.

This new book is significant, not altogether because of what it is, but in part because of what it indicates. It is the first serious attempt to collect the best available religious drama. This attempt deserves encouragement, for there is as much reason

for giving prominence to the best in the field of religious drama as in other types of drama. The book contains ten plays, four included under the heading "Biblical Plays"; three under the heading "Fellowship Plays and Pageants"; and three under the heading "Other Plays and Pageants." One or two of those selected seem a bit amateurish; and one also wonders why, when only ten plays could be chosen "from literally hundreds" that were looked over, two should be by the same author, and one by a member of the Reading Committee, and another by a member of the Committee under whose auspices the book is published. Perhaps this should not be considered a criticism, but rather a proof of the great dearth of good material in this field. Some of the plays are exceptionally good; they could scarcely be otherwise, coming from such writers as Percy MacKaye and Kenneth Sawyer Goodman.

Ministers and other church leaders who secure this book ought to be able to make use of many of these plays in various ways. Perhaps it would be well if the committee that has sponsored this volume, with the intention of publishing a similar collection each year, would also stimulate further production on the part of previously unknown writers by including a section of new plays that had not already been published elsewhere in the course of the year.

Oberlin, Ohio.

Secretary's Notes

"U. O." means You Owe. That means that you should send three "iron men" post haste to fight the battles of the Lord. Send them to the Secretary whose address is the same as it was the last time you wrote to him.

THE SCROLL

Volume XX

APRIL, 1924

No. 7

Editor.....Winfred Ernest Garrison

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The Necessity of Belief

The editor heard a sermon in an Episcopal church a few weeks ago on the necessity of belief. The preacher decried the modern tendency to belittle faith and emphasized the importance of correct apprehensions of religious truth as the essential basis of the religious and moral life. He quoted "as a man thinketh in his heart, so is he," and a statement of Carlyle to the effect that when faith grows dim conduct grows unreliable, and expounded—rather too rationalistically, perhaps, but on the whole cogently—the function of intellectual attitudes in the determination of practical attitudes. This was the first half of the sermon, for unlike most sermons it was divided into two main heads, not three. The second half was an assertion of the indispensable necessity of believing the Nicene

Creed in all its parts. This is the intellectual content of Christianity and therefore the thing that must be believed. It is a foolish waste of time to go searching for the essence of Christianity when we have it there, laid down in black and white, stamped with the all but unanimous approval of the church from the earliest ages.

The curious thing was that the preacher seemed to feel that the first part of his sermon was a sufficient support for the second; that if one granted the importance of believing something, then no more argument was needed to establish the finality and essentiality of the Nicene Creed. The fallacy of the "undistributed middle," I suppose. For so many centuries the church officially identified faith with the acceptance of the Nicene dogmas that it is hard for conventional minds to make a distinction between them or even to conceive of the possibility of such a distinction. Here are the steps and stages by which the unco-orthodox mind permits itself to glide from perfectly sound psychological principles to dogmatic assertions: "faith"; "*the* faith"; "the faith once for all delivered to the saints"; "the rule of faith"; "the Apostles Creed"; "the Nicene Creed." It seems not to be a violent assumption to insert—rather surreptitiously and without explicit assertion, much less argument or proof—the sign of equality between each successive pair in this series. This done, the exaltation of faith becomes equivalent to the exaltation of that particular Graeco-Roman formulation which, with much violence and under imperial pressure, a quite unrepresentative council at Nicaea in 325 declared to be "the faith."

But the preacher was right in the first part of his sermon. One must believe. Unless he believes in God, one cannot pray, unless one believes in himself, one cannot work. Unless one believes in his

fellow-men, one cannot love. And, as the Athanasian symbol, the terrible Quicumque Vult, phrases it, "whosoever wishes to be saved, it is above all things necessary that he believe"—in God and man and himself, so that he may be able to pray and love and work.

Rules of the Road

"Stop! Men at Work."

So said a sign on the highway. You have all seen it. Sometimes it says, "Drive slowly," or "Drive carefully." But if you drive at all, you must drive with caution and perhaps even pause a few minutes out of consideration for the men who are at work. No speeding where men are wheeling gravel. No reckless driving where men are mixing and pouring the cement that makes your driving possible.

This is a parable for eager progressives—like us. There is neither sense nor morals in bowling over a toiling pedestrian, even when the road ahead looks temptingly smooth and straight. If you have the itch to say something startling, go slow and give the workmen a chance to get out of the way. If you have some brilliant negations in your system but no helpful affirmations, go slow. If you have it in mind to sweep away the accepted sanctions of conduct and grounds of faith and trust to luck that new ones will arise spontaneously, stop. The highways of conduct and belief are crowded with workmen who may not be any too intelligent but who are not without their use in the world and have their right to a place on the road. If you are cynical or bitter—but there is nothing progressive about that. Those who pour forth cynicism or bitterness are no better than the morons who drive cars while in-

toxicated. They are guilty of homicidal carelessness.

The sign "stop" does not mean that you are to stop forever. It is not really intended to prevent progress or hinder your journey, though occasionally a detour is necessary. And sometimes the highway is cluttered up not with workmen but with loiterers and idlers who neither use the road themselves nor let anyone else use it comfortably. Even so, it is better not to kill them, but to push firmly and gently through. Some of them will not like it, and perhaps someone will throw a brick through your wind-shield. But usually the crowd moves over and lets the car go through if the driver shows some human consideration. After all, when people are traveling on the same highway in different kinds of vehicles and at different rates of speed, they must have some regard to each other's safety and convenience. Jay-walking and joy-riding, whether literal or theological, are alike dangerous.

Literal and Spiritual

A good deal of nonsense is talked regarding "literal" and "spiritual" interpretations of the Bible. Often it is the liberal who insists upon a spiritual interpretation, and criticizes as unintelligent the literal interpretations of the conservative brethren. We confess that we do not know just what is meant by a spiritual interpretation. Often enough it evidently describes the process of making a passage mean what it does not naturally seem to mean, and this is a process which no liberal can engage in without forfeiting whatever claim he may otherwise have to being classed in that category.

Whether a given passage in the Bible, or in any

other piece of literature, is to be understood literally or figuratively depends upon its literary form and character. The question whether one can accept the literal meaning as the truth has nothing to do with the matter. When a psalm says that "the hills clapped their hands" and that "little hills skipped like lambs," it is clear that the language is figurative. The writer never meant anyone to understand that the hills had and exercised hands and feet. It is not the fact that we do not believe that the hills actually skipped, but the fact that the writer did not believe it or mean to say it, that makes a figurative interpretation necessary. But when the writer of Genesis says in plain prose that "Jehovah God fashioned man out of the dust of the ground and breathed into his nostrils the breath of life," it appears to us as it does to Mr. Byran that he means just that. Nothing can be clearer than that the writer of the first chapter of Genesis meant to say, as he does say, that God made the earth and the heavens in six days and rested on the seventh. To say that days means epochs is not a spiritual interpretation but a misinterpretation. Whether his statement was based upon sound knowledge of the process of creation, is quite another matter.

Any piece of literature means exactly what its author intended it to mean. He may have been misinformed, or uninformed, but it is not spiritual interpretation to read into his work the subsequent discoveries of a more scientific age. It is in the interest of honesty as well as clarity in the understanding of the Bible to let it say what it actually does say. Then at least we can learn what were the ideas of the periods represented by it and can judge them on their merits. Away with "spiritual interpretations" as a device for avoiding the issue as to the inerrancy of the biblical narratives.

A writer in a recent issue of an important denominational paper was warning his readers against the danger of compromising "the truth" in deference to the prevailing desire for union and fellowship among all who call themselves Christians. The essential "truth" which constitutes the core of the Christian religion according to this writer, consists of five points: Belief in a supernatural person; that person's death as a unique event which settled the score of man's sin; the damnable badness of sin as treason against God; the absolute necessity of the personal choice of this person as a Saviour to settle the sin score; and a supernatural book, not merely a record of the past but a living thing in which there is a living divine spirit. In other words, what Jesus himself said about the conditions of discipleship, appears to be a relatively unimportant matter. That book which is declared to be supernatural ascribes to the supernatural person some very categorical statements as to who shall be called the children of God, who shall see God, who shall have their sins forgiven, who shall inherit the kingdom prepared for them from the foundation of the world. But these statements go for nothing in comparison with the five points of a theological system which professes to pay the highest honors to the supernatural Person but has little in common with his own declarations. And yet they call that sort of thing "loyalty."

"Several Languages Spoken Here, and All Men Understood." It is the sign on a dispensary in the outskirts of London's Asiatic quarter, where Orientals of divers dialects but common ailments come for the cure of their bodies. Such might well be the sign on a church. Several languages must be spoken in a church. Not always the elevated diction of ecclesiastical propriety, but also the

language of all sorts and conditions of men. The buoyant speech of youth; the language of comfort for the sorrowing; the keen, colorless, crystal-clear language of science for the intellectually perplexed; the idiom of devotion, even of mystical exaltation. "And all men understood." This is better yet. If all men could only be sure that the church would understand, in what throngs would they crowd into it.

"Banish from the mind of a generation the restraining and uplifting idea of moral responsibility, and the politicians can see nothing but economics in the universe, the architect distorts his stone into an advertisement for wealth, the painter and the musician turn from beauty to seek the eccentric or the grotesque, the writer desires to be precious rather than useful, the dance becomes not an expression of joy but an opportunity for furtive prurience, and manners aim to startle not to charm, to shock not to help. Vulgarity has always been the utterance of materialism, as loveliness has always been the supreme in periods of idealism."

A Gentleman with a Duster, in "Seven Ages."

While one is trying to form an accurate estimate of the actual position of various denominations, it is interesting to note the following statement of "the essential principles of the Universalist faith" which All Souls Church in Cleveland carries on its weekly bulletin:

"The Universal Fatherhood of God.

The Spiritual Authority and Leadership of His Son, Jesus Christ.

The Trustworthiness of the Bible as containing a revelation from God.

The Certainty of Just Retribution for Sin.

The Final Harmony of All Souls with God."

The last item is the only one upon which they could get up much of an argument with any evangelical believer, and we are of the opinion that there is a diminishing number of evangelical believers who consider it an indispensable item of Christian faith and comfort to believe that all souls will **not** ultimately come into harmony with God.

Dr. George Gordon has just celebrated the fortieth anniversary of his pastorate at the New Old South Church in Boston. One thinks of Dr. Gordon with his mildly conservative liberalism in that liberal and cultured atmosphere as having been free from opposition and always enjoying a congenial atmosphere. But in his address at the celebration, he said, "In my early ministry I preached a good deal upon the stimulus of a hostile environment. I have a sermon on that subject, 'The Philistines be upon thee, Sampson,' which I preached thirty years ago. I believe I lived in this sense of hostile environment for at least twenty-five years." Perhaps the best thing about it is that he was man enough and Christian enough to live in a hostile environment, to find in it just enough tonic and stimulus to keep him at his best, and never to let it make of him a mere fighter.

Seekers after national security through superior armament and ecclesiastical security through temporal sovereignty and theological security through papal or textual infallibility might profitably ponder the implications of the following sentence: "Whatever is fortified will be attacked, and whatever is attacked may be destroyed." This sentence is not the utterance of some sentimental pacifist or conscientious objector. It is a statement of Edward Gibbon who wrote "The Decline and Fall of the Roman Empire."

Who is Smith?

Dear Dr. Garrison:

I don't know that I have ever addressed a letter to you personally, but I have sometimes written to the editor of the Scroll. I have just finished reading the January number from alpha to omega, and feel impelled to write and tell you how it renews old associations and creates a feeling of warmth and confidence in the very most inner parts to read it. The venture of making it into a real magazine is a perilous one, and in this issue, as in some of the others, I miss the personals. I sympathize with the desire to extend the service of the Scroll, and that extension is inevitable, and yet those of us who have been associated for a good while with it and the Campbell Institute may be pardoned if we long just a bit to see what is happening to the men with whom we are familiar personally.

But the thing that really set me off to write to you was not anything written by any of the old crowd, but the article on "The Church and the Day's Work," by T. V. Smith. It made me ask, Who is T. V. Smith, anyhow? I should like to shake hands with him. I like his courage and his clarity. I wonder how many of even the most radical of us are quite willing to found our objective entirely "on this bank and shoal of time." I admit that we don't have anything very tangible upon which to base any other attitude—but I wonder how much more tangible is "Every man at work in a job that makes at the same time both a living and a life."

I suppose we all have a sort of oscillation in our moods, but I feel very deeply that one of the important moods to be cultivated is that very mood which is emphasized in the idea of the "dignity of

labor," viz., the mood that one can rise above one's circumstances and that the real goods of life are subjective rather than objective. I feel very sure from the clearness and vigor of Mr. Smith's article that he sees clearly that he has emphasized only one side of the question. I have no doubt that in his mystical moods he feels just as strongly that you really get nowhere at all by the line of reasoning in which he indulges—for it must be evident that he overlooks the fact that human happiness is a relative matter, and that it isn't relative primarily to the kinds of acts you are performing, but to persons and their acts past and present and to your own past as compared with your present, and to a very large variety of factors, social and biological, which are almost entirely external to one's job.

In this connection I am reminded strongly of a paragraph on the survival of the fittest written by one of the professors of biology in Chicago. His argument was that most of the people who are alarmed over the dying out of the "intellectuals" and the consequent deterioration of the race forget that in the kind of a world in which we live, with its miners and plumbers and sailors and so on, we need only a limited number of intellectuals, and that it is quite probable that, given the "niggardliness of nature," it might be a good thing that an increasing proportion of the human race were of a less sensitive temperament than the highly cultured intellectual.

It is quite evident, of course, that in a civilization like China it would be a disaster if everyone should go around looking for that particular kind of a job for which nature (with a capital N) fitted him. It is absolutely necessary that there should be some who are stolid and unresponsive. And may it not well be that even in modern civilization there

is in fact need for this natural grading of capacities? As one professor of sociology put it in my hearing recently, may it not be that society needs some morons to do its dirty work?

Of course I am aware that what I say might be interpreted as Spencerian and laissez faire and all the other epithets that the reformer can muster to characterize the worshipper of the God-of-things-as-they-are, and I am aware that my statement is no less one-sided than Mr. Smith's—but his statement does seem to me to assume so much in the way of perfectibility (by groups), and neglects so much the importance of individual change and the love of power and the mere blowing off of steam as essential in the goods of life that it evokes my comment. And yet I like the article immensely and agree with it in its insistence on the necessity for doing the things it suggests—even if I do wonder whether it has found an earthly equivalent for the New Jerusalem.

Nankin, China.

Guy W. Sarvis.

“The Challenge of Catholicism, Methodism the Only Answer,” is the title of a series of articles now being published in the Methodist Times of London. With all the respect in the world for the vigor and validity of the essential Methodist contentions, we are moved to a sad, wan smile by such a title. Do they really mean it? Probably not. People seldom completely mean the things they say about religion. It is scarcely to be believed that the Methodist Times means to invite all other Protestants to retire to the grandstand and watch Methodism clean up the Catholic church.

As Seen From the Bleachers

By William Mullendore

A friend of mine asks me to tell the readers of the Scroll what I am seeing from the bleachers. Very well.

It was at Sunday school. The lesson was, "Israel Crossing the Red Sea." The text, "And Moses stretched his hand over the sea, and the Lord caused the sea to go back by a strong east wind, all the night, and made the sea dry ground and the waters were divided and the children of Israel went into the sea upon dry ground and the waters were a wall on the right hand and on the left."

We have here a miracle in the making. Israel is in a close place. A wind storm blows back the shallow sea and Israel escapes. This wonderful Providence of wind storm blowing back the sea becomes in time a marvelous miracle dividing the waters and making a path through the seas with upstanding walls. A natural and usual phenomenon acting in harmony with natural laws becomes a supernatural force in controvention of all known laws. A force ploughing a path through the sea leaving upstanding walls on either side would appeal more to the imagination than a storm driving back the sea; for a storm was not unusual. But neither force would tax the credulity nor offend the intelligence of a people who referred all phenomena to the direct act of God. Perhaps the most unexpected thing about the account is that the clew that gives us a rational explanation of the miracle, remains imbedded in the story like a nugget of gold in a matrix of ore.

A lawyer friend of mine, of good ability, the superintendent of the Sunday school, in commenting

on the lesson, said this was the greatest miracle in the Bible except the resurrection. Another lawyer friend, of good ability and the teacher of the men's class emphasized the miraculous. There was no hint of storm by either. Another man, a farmer of good average ability, an elder and a teacher, mentioned the wind only to say that the wind could not have been the cause of the sea behaving as it did: though the only account we have of it says that it was. We have here a cross section that shows us the reaction of the mind of average intelligence to the unrational in religion. As a study it is interesting.

It is interesting to note, in the first place, that in almost every other field except that of religion the mind of average intelligence reacts unfavorably toward the unrational. We no longer believe in signs or plant in the moon. Witchcraft is dead. We are slow to believe in spirit communications and demand that proof shall be put to a rigid test. We live in such an orderly world today that there is barely room for providence and the answer of prayer. It is the business of my lawyer friends to follow clues, to unravel mysteries, to present to a jury a natural rational believable story. Here, however, they do not even hint that there could be a rational explanation. In fact their version leaves out the clue to a rational understanding altogether. Evidently they preferred that the story should be thought of as a supernatural event. Why this favorable reaction to the unrational here?

Because all religions in the past, whether Egyptian, Grecian, Roman, Confucian or Mohammedan demanded mystery, and the Christian religion is no exception. Paul declared, "Great is the mystery of godliness." He might have said, great is the

mystery of religion. My lawyer friends instinctively felt that this story would have greatest religious value when thought of as a miracle, less value as a providence and no particular religious value when thought of as a fortuitous storm. In short, the unrational or the supernatural gives the story all the religious value it has. When the story becomes rational, it ceases to be religious.

Some one has defined religion as a form of belief providing an ultra-rational sanction for that class of actions where the individual interests are antagonistic to the social organism. Of course religion is more than this, but it is always and everywhere this. Whenever these sanctions for conduct become rational they cease to be religious, and become philosophy. If I am honest because I believe that a divine being requires it of me, and that honesty is related to destiny and eternity, then my sanction for being honest is religion. If I am honest because I have discovered honesty to be the best policy, then my sanction for honesty is philosophy. Religion makes its way by appealing to the religious instincts; philosophy makes its way by argument. Religion speaks to the heart, philosophy to the intellect. Philosophy has usually been looked upon by religion as a helpful ally, but a poor substitute for religion. It lacks unction. It does not baptize in fire. It is morality; but religion is morality plus emotion. Those who have attempted most to rationalize religion seem to make the least headway.

Religion has not looked upon science so kindly. It has often been said that there is no conflict between religion and science. True science has no quarrel with religion as such. It does seek, however, to solve all mystery, to discover natural causes for phenomena, to build an orderly world. In doing

this science has materially weakened the ancient foundations of religion. The modern man can not believe in an inerrant Bible. We know now that we live in an orderly world governed not by caprice, but by law. Many like Arnold say that miracles never happen. Others like Sanday tell us that miracles happened and that by taking a little off of both ends and assuming that the wonderworker took hold of laws higher up than his contemporaries were able to reach we can understand them. I have no objections to the explanation but what is left is not a miracle but a new discovery in science, just as wireless telegraphy is. My point is that when miracles are related to law rather than to God they lose much if not all their religious value. Jesus is represented as being able to do his mighty works not because he learned the laws of God, but because he found the heart of God. On the latter ground miracles have religious values, on the former they have scientific values.

I can not help but feel that all miracles like the floating ax, the standing sun, the path through the sea with congealed walls of water, are tolerated by my lawyer friends rather than believed. Certain it is that no amount of evidence could convince them that any such miracle could take place now. To believe in something that under no circumstance could ever happen again may have some value as an exercise of faith but it can have no value as a sanction for conduct; that is to say, such belief has no religious value. It is only so much luggage. Our intellectual garrets are full of this kind of junk. We know it is useless but we can't quite throw it away. This is not to say however that this discard has not served a useful purpose nor that we do not need something better to take the place of the old. I

fear in fact that our religious apartments are getting bare because we are discarding the old sanctions and failing to replace the old with new.

The fundamentalist is right then when he charges that science has undermined many of our unrational religious sanctions. The fundamentalist is wrong when he defends an irrational sanction. For if a rational sanction becomes a philosophy, an irrational sanction becomes hypocrisy to its priests and a superstition to its votaries. What science has really destroyed is not religion, but superstition. Superstition agrees with religion in this, it also compels by an unrational sanction.

If we have been right in our observations, then religion if it is to live and function, must not be built on irrational sanctions that offend reason, but on the ultra-rational sanctions that are the natural and inevitable complements of reason. Religion for the modern man can no longer rest on phenomena peculiar to the childhood of the race. It can not rest on dogmas that are unreasonable no matter how venerable the creed or how sacred the book. Faith must always remain the ground work of religion, but it must be a reasonable faith.

To shift religion from the irrational sanctions of an unscientific age to ultra-rational sanctions acceptable to the scientific age, or from fundamentalism to modernism without wastage or possible wreckage, is the ticklish task of this generation. He who succeeds will need to call to his aid both philosophy and science. These will be his handmaids both to illustrate and to challenge. He will go about his task with an open mind. He will try all things and hold fast to the true. To this task the church is calling with a voice as loud as the apocalyptic angels, "who is able?"

A Comment on "The Disciples of Christ"

(See March Scroll)

This strikes me as a clear and interesting statement. Its bearing upon the present situation is very apparent. One criticism might be useful, though, and I think it will explain most of my question marks. I should like to see a clearer recognition of the great limitation of the Disciples in the past, their insistence upon exact reproduction of the "Apostolic" church. That is touched upon in various places, but it doesn't emerge quite distinctly enough, I think, as a central problem for the Disciples to straighten out before they can be the power they ought to be in the modern world. I am not familiar enough with Campbell's writings to be sure, but I suspect there is a fundamental difference between his conception of "uniting on the basis of the New Testament," and ours. The traditional emphasis, at least, has been upon the book of Acts, and a few "commands" in the Gospels, which were supposed to form the framework of the church and in the majority of churches I am familiar with, that is the essential thing. My earliest revolt, when I began to look at my denomination critically was against the childish insistence upon the meticulous performance of every last detail in the New Testament Church—as if the perfect copying of the pattern would somehow work magic. It isn't merely that it hangs over in the "anti" attitude toward music, etc. It is more serious than that, because it encourages a sort of complacent indifference to the changing needs of the time,—a disinclination to experiment and adapt the church to its immediate opportunities. "Progressive revelation" seems clear enough, as far as it goes; but most Disciple min-

isters I know seem to believe that the revelation stopped progressing when the New Testament was written; the gospel delivered once for all unto the saints is still a perfect guide for our time, etc. The emphasis upon "texts" results, of course, from this point of view.

There are basic tendencies that impel us toward the modern method, but this one curious exception certainly has done a great deal to cancel whatever other tendencies there may have been. Historically, it is easy to see how it came about. A hundred years ago the genetic method was, of course, unfamiliar, and the "Golden Age" notion was still pretty common in social theory in general; but it does strike one as an odd survival now and I think many young people lose their interest in the Disciples at just this point. It seems so pointless to be diligently reconstructing a form that happened to serve successfully a community centuries ago.

Of course the point of our particular brand of doctrine is precisely in the shifting of emphasis. Only I do not think that is recognized adequately as a fundamental shift. If the church in general could get that idea, there would not be much need for argument about open membership, etc.—and much energy could be released for things that need to be done.

Another minor point might be worth mentioning,—the fact that in spite of the intentions of the Campbells, and Locke too for that matter, theological assumptions of all sorts did creep in, quite unnoticed, and color even now the religious beliefs of perhaps nine out of ten perfectly sincere Disciples. This would not be worth noting, except that it is comforting to discover that you decide to reject some doctrine or other that the Disciples have commonly held and still be entirely true to the original spirit of the movement.

R. W.

Experimenting in Religion

By E. S. Ames

It has been said that the social sciences are today a thousand years behind the natural sciences and mechanical arts. Certainly the amazing achievements in medicine, in communication and transportation are not yet paralleled in the administration of justice or in education. Perhaps religion is least affected by modernity. So impervious is it to change that the prevalent conviction is that one must accept it in the old terms or forfeit it completely. Much progress has been made by imperceptible changes occasioned by the pressure of practical needs or by the influence of fashion and taste upon the young. The observance of "the Sabbath" shows remarkable transformations of customs within fifty years but they occurred gradually and were accepted slowly and grudgingly by the churches. It is doubtful whether any evangelical denomination has explicitly modified its inherited tradition in regard to the day but all have nevertheless departed far from the old manners. With reference to more important matters similar profession of old beliefs and practices is found while the same lessening of stress obtains. The older generation may reassert the orthodox beliefs fervently but there is no longer the deep response and urgency which they once elicited. One explanation of the difference in advancement between the physical and the social sciences is that the former have accepted experimentation as legitimate and essential while the social sciences have only timidly and feebly employed it.

Is experiment in matters of religion legitimate?

This question requires an answer, and upon the answer depends the fortunes of religion in the future. Changes may still be affected by the old practical method which is more or less surreptitious. Its results are likely to be insecure and little is achieved by it on behalf of future progress. The recognition of the right to experiment implies the desirability of change and the possibility of improvement. It is not merely the inertia of custom which prevents experiment but there is also a definite theory of religion which excludes it. That theory is that religion being a matter of revelation is not subject to the uncertainties of human judgment. This in general has been the position of Protestants. For them the Bible is the final word concerning essentials. Some allow that there are secondary, incidental features for which no clear revelation exists. These are matters of relative indifference. Experiments might be legitimate enough in dealing with these but such experiments would be rather useless. For those who view religion thus it is in all important concerns a definitely ordered and fixed affair. It is like a military system. The whole duty of subordinates is to obey. Questions, criticisms, doubts are signs of insubordination and should be suppressed. "Faith" has usually included this attitude of obedience, of humble acceptance. Man has long been taught to distrust his own powers, to fear the exertion of his will and curiosity. God has been regarded as a law-giver, an arbitrary ruler and judge. He has once for all delivered his truth. If he still communicates with men, it is by his own will and in his own time. It is not according to the questioning of scientific method. At most, men can only pray and wait.

In contrast to this doctrine another is coming into acceptance which regards religion as a growth in

human experience. Religion shares the fortunes of all human social experience. Development is possible in religion as in politics and education. In all of these progress depends upon the initiative, intelligence and responsiveness of individuals. Mankind has come to new dignity in this view and is regarded as capable and worthy of co-operating in the advancement of the most sacred things. The history of religion shows that its fortunes have varied with the general cultural conditions of society and that it has shared the qualities of the dominant attitudes. In view of this conception of the nature of religion it is not inconsistent to think of it as a legitimate field for experiment. Indeed the great enterprises of the church in different ages have an experimental quality though they were not definitely conceived as experiments. Great movements like the Crusades and the Protestant Reformation were of this type. They led to new and fruitful adaptations. Through them old inhibitions and traditions were discarded and more vital practices arose. The individual denominations were really experimental ventures. John Wesley carried Christianity to the masses of the poor in England with free and simple forms of worship and they responded in vast numbers. George Fox sought an inner light and vital experience of religion by meditation and study of the Bible. He achieved success for himself from a very loyal company of followers. These and other denominational efforts to re-define Christianity have emphasized particular doctrines or practices. They have been partial and divisive. Probably such sects will continue to appear.

More significant developments in recent years have been centered around practical problems. The Young Men's Christian Association began only in the latter half of the nineteenth century. Its be-

ginning was quite accidental but it struck a real need and succeeded. The young peoples' societies grew up similarly. The missionary enterprise, begun a century ago by enterprising individuals, has become a great and extremely significant development of Christianity. All of these enterprises have reacted upon the churches and upon their practices and beliefs. Their tendency has been to bring religion into closer contact with men of all classes and conditions, and to emphasize practical measures. The response in numbers and in the satisfaction of needs has been the empirical standard by which success was judged. The Y. M. C. A. has been very conspicuously guided by these utilitarian and empirical principles. It has encountered no little criticism for the introduction of recreational features, gymnasiums and entertainments, but it has been able to justify itself on practical grounds. The young men appreciated the policy and were influenced for good in great numbers. Even the provision of pool tables has been permitted in many associations. Adaptations of this kind usually proceed without any explicit definition of the principles by which they might be justified. But if those principles were defined there would be brought to light the essential features of experimentation.

A scientific experiment may be defined thus: It is an investigation of a given phenomenon under conditions so far as possible understood and subject to control. In laboratory experiments this is quite possible. For example, a given quantity of milk may be tested experimentally to determine chemically the amount of butter fat contained in it. A biological experiment ascertains the food value of butter fat by feeding different groups of animals rations which differ only in this element. Their vitality, longevity and normality may then

be referred to the one variable feature of their diet, other conditions remaining uniform. A social experiment is made where a social center is established and careful observation conducted as to its influence in respect to health, crime, bank savings, reading, and other interests. Reliable statistics over a period of years are important means of making these estimates.

Obviously, religion is susceptible to similar forms of experiments. A local church employs this method when it introduces a chorus choir or a graded Sunday School curriculum. Too commonly such undertakings are not made with sufficient awareness or observed consistently and through a long period of time. Some recent surveys of communities and of churches have furnished most interesting information which may serve for definite scientific experiments.

The problem of Christian Union is one which may easily be made the subject of definite experiment. There are certain phases of it which may readily be investigated. The two points where difficulties arise are the form of organization and the conditions of membership, with the doctrines which are involved. It is at these points that differences appear with reference to the justification of experiments. Those who hold that religion is fixed in certain essential respects by revelation or by historic precedent cannot consistently regard the subject of union as open to thorough going experimentation. They can only invite all other Christians to unite with themselves upon their own terms. Such is the well known attitude of the Roman Catholic Church. Considering herself the one true and historic church she can make no concessions and cannot admit any validity or merit in experiment. Some Protestant denominations, in their official pro-

nouncements at least, occupy a similar position. They virtually deny that union is a proper subject for experimental investigation. Union is to them at most a matter of secondary importance. The primary interest is to conserve and extend their own type of religion. They prefer to leave the religious world divided rather than to risk the compromise of truth and established forms and institutions.

Or it may be said that there are two conceptions of union, the organic and the co-operative. Organic union, the consolidation of different groups into one ecclesiastical organization, suggests an autocratic, static system. The Roman Catholic Church advocates that kind of union. So does every church which maintains its own doctrines or practices to be unalterable and yet invites other bodies to enter its system. Such a conception of union excludes the conception of experimentation. It has no concessions to make and commonly insists that it is sinful and wasteful for fallible human beings to presume to raise the questions or doubts necessary to any experimental procedure.

The co-operative conception of union, however, suggests something quite different. It seeks a more democratic, flexible and practical basis of association. Differences of belief and of method may be compatible with union in this sense. Any other kind of union is largely an abstraction, an unreality. Even those systems which seek uniformity and identity of faith in all their adherents fall short of it. The Roman Catholic Church, with all its efforts to do so, cannot eliminate divergent beliefs and tendencies. The Modernist movement is one of the latest evidences. The great monastic orders are conspicuous historic examples. They are in reality powerful sects or denominations or political parties within the ostensibly unified body. Every

local Protestant church is in miniature such an organization. While it has a certain unity of form and procedure, yet its inner life is apt to be highly diversified. The members belong to more or less well defined cultural groups. Every reflective person has some mental reservations. The explicit recognition of this fact would itself constitute a kind of experiment of great value. Co-operative union involves the permission and the encouragement of this variety of types and attitudes within the one body. Union in diversity and diversity in union are necessary. Those who do not believe in experiments in religion and who advocate only organic union upon a static basis ignore differences and try to suppress them. But those who admit the propriety of experiments may consistently advocate a co-operative union which consciously cultivates freedom of inquiry, initiative and adventure in quest of greater efficiency and higher types of character. On this basis the unity of a religious group is not unlike that of a family in which many opinions concerning the common interests may exist together with loyalty to the family itself. Indeed such variations of opinion contribute to growth and stimulate interest. It is the same in business. A successful company is constantly undergoing adaptation and readjustment. Friendly criticism and proposals of new methods on the part of employees are consistent with loyalty to the organization and its welfare. The unity of scientific societies is real and vital despite the presence of radicals and conservatives. Religious societies share the same traits. There are general attitudes and loyalties within which great freedom of belief and of practical methods may be admitted. It is becoming clear that it should be one of the functions of religion to invite reflection and experiment and invention. Great gains

in this direction have been made in so far as the creeds have fallen into disuse. A general attitude of sympathy with the spirit and purpose of the church is sufficient to admit a person to baptism and to full membership. Almost any church will admit applicants even if they are known to cherish heretical opinions on important doctrines.

If the churches would make this practice more explicit and consistent, their appeal to thoughtful people would be greatly enhanced. When the new attitudes are forced to develop under cover, in fear of detection, there is a sense of division, of conflict, which cannot be wholesome. While all social changes need to be gradual and to be achieved by a ripening process, they ought not to be surreptitious. One often feels that religion practices are far in advance of the statement of principles, and there must always be something offensive about the cultivation of conduct in serious conflict with one's ideas.

Co-operative union may express itself in different forms of association. It provides opportunities for many experiments. One of these is federation. It began among the churches of the larger cities in an effort to promote better acquaintance between the various denominations and to organize all Protestant forces more adequately for the practical tasks of religion. It was largely an overhead movement so far as the local church was concerned. Ministers led in it. It was a kind of union ministerial association with wider scope. But it did not greatly affect the local congregation nor the individual laymen. In some instances neighboring churches have been brought together as a "federated" congregation but such cases have differed little, if at all, from previous union churches in which two or more groups have been merged. The federation movement is a part of the general tendency toward co-

operation on behalf of social enterprises and practical economy. Matters of doctrine are minimized in it and dealt with by a kind of smothering process rather than by conscious rationalization and intellectual agreement. Even a plan to make doctrine incidental and to work by the sentiment of friendliness is more convincing when made explicit. It is itself a kind of new doctrine whose object is the subordination of doctrine. So powerful is the "sentiment of rationality" in men that the effort to relegate the function of reason to a secondary position in religion succeeds best only when justified by convincing reasons. Federation has made an experiment at one angle of the problem and has shown good results.

Other overhead experiments are those of the inter-church councils and the many conferences on union between delegates from the denominational organizations and authorities of different bodies. They constantly deepen appreciation of the common task for all churches. These larger, more comprehensive movements have been preceded and are paralleled by more specific enterprises, such as the Laymen's Missionary Movement, the Laymen's Evangelistic Campaigns, various national welfare and patriotic undertakings. From many specific needs organized agencies have sprung up seeking to mobilize all churches into practical co-operation. The Anti-Saloon League is such an agency. The Religious Education Association is another. During the war the urgent appeals from the government and from the Red Cross and other relief agencies for co-operation in great humanitarian programs tended to fuse all communions into one fellowship of suffering and service. That experience gives new meaning and fresh encouragement to all co-operative purposes.

But there is a more crucial experiment to be made without which these general movements remain somewhat up in the air. This is the experiment of thoroughgoing union in the local church of whatever denomination. An attitude of tolerance of different faiths is not all that is meant. Several denominations have long received Christians from other bodies into their fellowship without question. They have considered themselves liberal in doing so but they have seldom thought of it as an active program for the promotion of Christian union. In fact pastors have been rather apologetic concerning the practice fearing it might be viewed as a method of rivalry and competition. Instead of treating it definitely and generously as a means toward the fulfillment of the larger cause of union, it has been feared as another possible occasion of jealousy and misunderstanding. Why, for example, should Presbyterian and Congregational churches be rivals in any community, particularly in one which is over churching? Either could receive members from the other without difficulty.

From such instances the question may be extended to a larger situation. Suppose the Methodist Episcopal, the Baptist, the Disciple churches also exchanged members freely with each other and with the Presbyterian and Congregational churches. And suppose further that they were all possessed of a genuine desire to promote union. Would it be necessary or desirable that all unite in one organization and assemble in one place? Is that not a crude and superficial idea of union? Undoubtedly this is the commonest manner of conceiving it but a little reflection suggests that while such procedure might be desirable in some circumstances it is also evident that in many localities, especially where the existing churches are not adequate to care for the

needs of the whole population, quite a different view is needed. For example, in a given neighborhood there are churches of all denominations. Yet if all the residents of the district should arise some Sunday morning to attend church, the majority would find themselves unable to do so because of insufficient pews.

Under these circumstances, to reduce the number of churches would be to increase still further the disproportion between them and the field they are in. Doubtless many things are necessary to raise these organizations to their maximum efficiency but one thing essential is to convince the outsider that they are not wasting energy in the maintenance of differences between themselves. All of their members deserve to realize, too, that these churches are not antagonists but are united. And the great cause of community welfare and of moral and religious leadership demand the heartiest, most efficient co-operation of all the religious forces.

If all of the churches realized that they occupied common ground together, they would discover that they were by that fact united. They would then need no longer to seek union among themselves for they would possess it. The only further need would be for the members in each congregation to become conscious of this fact and for the churches to declare their existing unity to the whole community. The declaration and appreciation of the existing unity would alone be necessary to make the unity effective in the highest degree.

A possible experiment on behalf of union is therefore simply this: It is an experiment to make the local church itself such that it becomes one in practice and spirit with all other congregations which have the disposition to co-operate. The burden of separation and division then rests not upon a local

church but upon any church or individuals refusing co-operation with it.

Upon this conception of co-operative union the number of churches in a community has nothing to do with the question of union. That is a matter which will be determined by the number of residents and their economic status. It should be the same with churches as with schools. The community is entitled to all it will support in accordance with the best possible standards. No one now knows what number of members makes the most efficient church. It is not specified in the New Testament. Probably it must differ among different classes and types of people. The main feature so far as union is concerned is that all the churches which exist shall give mutual recognition to one another as equally genuine churches and shall co-operate to their utmost in all practical measures. Then each congregation remains free to make experiments in all those things which make for better knowledge deeper piety, and more effective social welfare. And it does not on account of such experiments become heterodox or apostate.

Lines From Letters

Edwin C. Boyton, Huntsville, Texas: "I enjoy the "Scroll" very much; and as soon as I get fully adjusted from a long loss of time entailed by sickness in my little household, I hope to contribute something to the journal from the standpoint of a broad-minded man of narrow views."

Dr. O. M. Cope, Ann Arbor, Michigan: "I must take this chance to tell you how much I am enjoying the Scroll this year. I particularly appreciated your contribution to the last issue. I have already loaned it to several friends here, and they are united

in praise of the article. Keep the good work up."

Chas. M. Watson, Berkeley, California: "I am enjoying the work here in the west."

H. W. Cordell, Pullman, Washington: "I expect to be in Chicago for two or three days this summer but considerably later than the date of the annual meeting, therefore once more I must miss it."

W. C. Gibbs, Columbia, Missouri: "Dean Edwards is slowly recovering from the after effects of an appendicitis operation in January, and will be as good as new in due time. The Bible College is in its best year with 512 students enrolled during the year and now 4 churches cooperating in the work."

B. F. Dailey, Indianapolis, Indiana: "Here are the 'Iron Men' to help fight 'The world, the flesh and the devil!'"

E. P. Wise, Adron, Ohio: "I enjoy the Scroll. Wish I could meet the fellows oftener. The future is with the young men and the new attitude of mind. If I had time to write and you to read, I'd tell you of my recent experience organizing a real community church."

Nelson Trimble, Chicago, Illinois: "I note with considerable interest that you are planning to broaden the scope of Campbell Institute, and to take people without regard to sex or previous condition of servitude. This is the best step you have taken so far. If I had time I would write a letter or an article or a treatise or a brief or a brochure on the subject of 'The Masculine Complex' of the Campbell Institute."

S. J. Carter, Milwaukee, Wisconsin: "I very much believe in the purposes and ideals of the Institute at a time when both 'sweetness' and 'light' are so much of a desideratum."

W. J. Burner, Columbia, Missouri: "I hasten to

contribute to the treasury of the Institute—though I have recently attended two meetings where George Campbell took up the collection, and it is a wonder I have that much left.”

Secretary's Notes

Merritt B. Wood, for several years one of the very loyal members of the Institute, passed away April 15th, at his home in Hiram, Ohio. From 1909 to 1919, he was a missionary at Bayamon, Porto Rico. There he contracted a tropical disease which finally caused his death. He was born in East Smithfield, Pa., forty-seven years ago. He graduated from Hiram in 1901, and had completed a large part of the Divinity course in the University of Chicago. He is survived by Mrs. Wood and two sons, the older of whom is a senior in Hiram College. All who knew him will remember his quiet, thoughtful manner, and his courageous, dauntless spirit. Until recently he had been in the pastorate of the Church at Sandusky, Ohio, which work he had to relinquish on account of failing health.

The recent letter of the Secretary has brought in a grand company of “iron men.” If the remaining reserves come up to the front in the next few weeks all necessary supplies and equipment will be provided.

The Chicago chapter of the Institute will have its annual dinner May 12. There are about thirty men in and about the city.

Several members, when sending in their dues, suggested names of men who should become members of the Institute. There are about two hundred more available.

Several correspondents favor admitting women

THE SCROLL

Volume XX

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No. 8

Editor.....Winfred Ernest Garrison

EDITORIAL COUNCIL

Lee C. Cannon, Hiram College, Hiram, O.

Thomas Curtis Clark, Christian Century, Chicago

John Ray Ewers, East End Christian Church, Pittsburgh

A. W. Fortune, Central Christian Church, Lexington, Ky.

Judge F. A. Henry, Cleveland, O.

Clarence H. Hamilton, Univ. of Nankin, Nankin, China

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Burris Jenkins, Linwood Christian Church, Kansas City

O. F. Jordan, Community Church, Park Ridge, Ill.

J. L. Lobengier, United Church, Oberlin, O.

F. E. Lumley, Ohio State University, Columbus, O.

Bruce L. Melvin, Cornell University, Ithaca, N. Y.

E. L. Powell, First Christian Church, Louisville, Ky.

The present issue of The Scroll, which is devoted to Religious Education, has been edited entirely by John Leslie Lobengier, educational pastor of the United Church, Oberlin, Ohio, who has also written the editorial notes. Mr. Lobengier's training in this field and his exceptional experience in the educational work of a great and leading church qualify him in a remarkable degree for this service. The editor wishes to express the highest appreciation of his work in preparing the material for this number of the Scroll, and to congratulate him upon having gotten contributions from even forty per cent of the members from whom he requested assistance.

Editorial Notes

The present number of THE SCROLL is called a religious education number. To be true to the implications of that name this issue ought to be much more comprehensive than it is; it ought to cover a range of subjects very much broader than the present number includes. Whatever is here discussed is of necessity discussed in a very brief way; and many of the most important aspects and emphases of the field are not even mentioned. The explanation for this fact is simple. Many members of the Institute who were asked to make contributions to this number did not do so, and to secure others to discuss their topics was not found feasible. Before any of our "fellows" comment on the inadequate way in which this number covers the field of religious education, therefore, let it be said that no one supposes it to be comprehensive. It includes thoughts within this field, by various men within our fold.

The member of the Editorial Staff whose duty it was to prepare this number outlined a series of topics and asked twenty-one members of the Institute to write upon them. Nine did so and their contributions are much appreciated. Five answered, stating that the press of other work made it impossible for them to write for THE SCROLL at the present time. The courtesy of their replies is also appreciated. Seven made no replies. If all had found it possible to respond, there would have been additional articles on such subjects as the following: "Necessary readjustments in the training of ministers, if they are to be intelligent and effective leaders in the field of religious education;" "The most important points of emphasis in the religious education field today;" "Discussion of the proposed course of study of the

University Church of Chicago, and of the principles on which that course is being built;" "The project method in religious education;" "The use of tests and measurements in the field of religious education;" "Aims and objectives of the church school;" etc.

How great is the real demand for THE SCROLL on the part of the members of the Institute? This is always a legitimate question. The response to specific requests for this number, and the fact that for some time past the number of different contributors has been small, make one wonder whether the membership of the Institute actually feels keenly the desire for such a channel for free expression as THE SCROLL is supposed to be. The writer of these lines, who speaks for no one other than himself, suggests that if contributions are not forthcoming with greater volume and enthusiasm the annual meeting might well consider the publication of just half as many issues during the year, each issue to be of the same size as at present. This would save money for our underburdened treasury, and still offer as much of a medium for free expression as we really seem to want.

What is needed above all else at the present time, in the religious education field, is a very great amount of careful experimentation, under expert guidance and careful supervision. It is unfortunate that every chair of religious education, in college or theological seminary, does not have an experimental school in which theories may be tested. It is equally unfortunate that there are not a very much larger number of church leaders who approach the task of Christian training in the experimental mood. All too many men—even those of Campbell Institute caliber—simply follow in the beaten paths. In the matter of the curriculum, for example, there is room

for a vast amount of experimentation. The project method, so much discussed in school circles today, needs careful study and painstaking application to the teaching work of the church. Perhaps at no point is there more need for experimentation than in the matter of tests and measurements. The tests that have to do with fact knowledge are simple, and relatively unimportant. It is of vast importance, however, to be able to determine through a given period of time whether or not a child registers actual religious growth or character development. Many methods of self-testing have been tried. Various techniques have been worked out for attempting to test religious attitudes, to measure character growth, etc. Relatively speaking, however, the field is still practically untouched. If forward-looking men in the churches want a fascinating piece of work to do, let them choose some such important field for study, and do some experimental work with children and young people.

The church has long been trying to secure more time for religious training. There are at least three methods of doing this that are worthy of the careful consideration of church leaders.

The church vacation school, or daily vacation Bible school, is now an established part of the program of the year in many churches. Unoccupied children and unoccupied church plants constitute two good arguments in favor of the establishment of such an institution for four or five weeks during the summer. The movement has grown so rapidly that there is scarcely a city of any size that cannot boast of some effort in this direction. One of the best methods of organization and administration is that used by Chicago. There the work is under the direction of the Daily Vacation Bible School Commission of the Chicago Church Federation. Those who

are interested in this method of extending the time for religious training may find the help for which they are looking in such a book as "How to Conduct a Church Vacation School," by A. H. Gage.

The week-day schools of religion have become almost a fad. Their development has been so rapid in many places that many have felt like urging delay rather than haste. The movement, however, has great possibilities. It is estimated that there are now one thousand week-day schools of religion in the United States. The best survey of this movement, up to about two years ago, will be found in "Week-Day Religious Education," edited by H. F. Cope. Before rushing ahead blindly communities ought to make a careful study of the experiences of others; they ought not to inaugurate the plan until they are assured of sufficient financial support; they ought to be certain that they have a satisfactory course of study to introduce, and that it will be possible to secure teachers who are not inferior at least to the average teachers of the schools of the neighborhood; and they ought to be certain of a satisfactory working agreement with the school authorities, that dignifies the teaching of religion, but that is also fair to the school and to every religious sect and organization.

A third method of extending the time for religious training is the lengthened session on Sunday. One of the best experiments in this direction is that being carried on by the First Congregational Church of Toledo. This is described in detail by F. E. Duddy in his little book, "A New Way to Solve Old Problems." Another church that is trying a similar experiment is United Church, Oberlin, Ohio. The average church service is not adapted to the needs of

small children. It is possible, however, to arrange a program entirely suited to their needs, beginning at ten o'clock and ending at about the time of the close of the church service. Such a two-hours' session gives ample opportunity for worship and training in worship, for world-friendship, for group expressional activities, and for a lesson period sufficiently long to accomplish something worth while, and with ample time for varied expressional work. In the first of the two churches mentioned above, children as old as those of the eighth grade are kept for the two-hours session. In the second church mentioned above, no one beyond the sixth grade is kept through the church service.

All of these methods are worthy of study. Most churches will find at least one of them worthy of a trial.

Social Christianity in the Curriculum

By Alva W. Taylor

The ethical precepts of Jesus have been thrust from one vantage point to another. Once they had nothing to say in regard to slavery or the drink evil beyond the personal demand that masters should be kind, slaves dutiful, and none should drink too much—whatever that might mean. These questions are now so overwhelmingly recognized as moral that one's personal attitude upon them is a test of personal character. There are untold areas of unadjusted social relationships where just such adjustments of personal character to social convictions must be made. The principles Jesus taught regarding the sacredness of personality and of the family,

of brotherhood, service, peace and love have not yet been adequately applied to organized social life. Yet, if Benjamin Kidd is right, the face of civilization could be changed within one generation if they were adequately taught to the children of one generation.

It is not enough to teach the Bible as history, literature and theology. Great scholars in all these things can be utterly immoral in the social relationships of war, industry and citizenship. It is not enough to teach personal morality and the conventions of respectability, for the most moral and respectable of men can work as parts of a system under which war in industry and between nations threaten a Christian social order with destruction. The teachings of Jesus are just as able to transform social living as they are to transform personal lives; it is a question of making the application.

The great war was fought by Christian nations. It was not the non-Christian nor even the Islamic peoples who made it. Individuals who would have been good samaritans toward one another grappled in a death struggle. Men who would have died for one another were both killed in battle. War is an evil that destroys all things good, even Christianity itself. So, too, are the industrial struggle and civic corruption. Business for profits first is a contradiction to Christian ethics. The Kingdom teaching requires the conversion of all these things.

Such a conversion of the social order to Christ or to Kingdom-likeness can take place only when the precepts of Jesus are so taught as to make the individual aware of their application to its evils and short-comings and mal-adjustments. Ours may be the best of all social orders, but it is far from the Kingdom. The best of Christian men are always disciples and penitents and reformers of their personal lives. So, too, must the church and our civilization be always reformed and reforming.

The first step should be the selection of scripture lessons that have definite bearing upon social questions. The next is the preparation of lesson helps that describe the evils, define the problems and point out an application. All this will have to be done with the same ethical sense and moral courage as characterizes the teaching in regard to questions of the inner life and of personal morality. Teachers will have to be as aware of social short-comings as they are of personal blemishes in character and have a like conviction regarding them, and they will have to have the same faith in the power of the gospel to cure them.

Such lesson selections and helps are not likely to be offered soon by commercial publishing houses. They will not be universally used when they are offered. They require a new type of scholarship for both their preparation and teaching, but one that is rapidly preparing. Both their preparation and use will have to be made independently for a time. A body of conviction is being built up among the younger men in the ministry and in the more independent lay minds. In good time, as in all pioneering, it will be embodied in the regular instruction.

The Place of Missions in the Curriculum

John Clark Archer, Ph.D.

Chairman, Department of Missions,
Yale Divinity School

While the problem of Religious Education is in evolution, a just inclusion and admixture of Missionary Education may well be considered. We think rightly of religious education as an all-inclusive, or at any rate, a sufficiently inclusive term. Mis-

sionary education is included. It will not be adequate education in religion which excludes missions. As it is, however, missions occupy far too small a place in our general program. Less than a year, as a whole, is now given to things missionary throughout the entire course of graded lessons in religious education.

What missions there is is treated too historically. There should be a more adequate presentation of living issues. Biography alone will not do. But to raise any question is to raise the whole question—and the whole question is a staggering matter. In a word, however, we have need of formulating a program of religious education which takes into account whatever concerns the whole Christian world. For the most part our lessons now are as a winding corridor through which we may make our way across Europe and the Mediterranean lands to Jerusalem and the maze of ways which radiate therefrom. It is a well beaten path. For obvious reasons it is and always will be to us the main highway. But there is a larger world than that found along this pathway. In order to see it and draw its values to ourselves we must reorganize our program. There are Christians in India, China, and all over the world, with whom we are to cooperate in making the whole world Christian. It is a proper part of education to know them and their problems. We need a juster sense of missions, technically speaking. This all the Christian world is coming to know. And yet we have made no provision for it in our series of graded lessons for religious education.

There is still another aspect of the question. Adequate education in religion demands consideration of the non-Christian faiths. This is missions in a non-technical sense. At any rate, it is education

in religion. Our present policy excludes practically the whole vast non-Christian world, save as it has been connected with what we have included in the term missions. I plead therefore not only for a reconsideration of missions as such but also for a study of our own faith by comparative methods. We can enrich our religious experience in this way, and by considering the non-Christian world as it is and for what it is worth we can be of greater service to it and to the Kingdom of Christ.

As I write on *ex tempore* I realize my space is being rapidly used up. May I, therefore, make just two suggestions based upon my own plan of missionary education which defies any brief treatment. First, there is great value in the correlation of missionary materials with the regular weekly lessons in the church school. This provides illustration and comparison. All materials are gathered from the one field, for example, chosen for the year. Not only the teacher but the pupils also may gather these materials. Sources for the study of China in this way may be found in a forthcoming booklet of the Missionary Education Movement, 150 Fifth Avenue, N. Y. City. It will contain suggestions also on many other aspects of a parish study of China.

Second, the "project" serves an admirable end. For example, one who takes the role of Chinese Buddhist priest must study the part, must know the temple furniture, etc. Dramatic representation of many sorts may be made the occasion of serious study, for example, children at school and at play, the street vender, his wares and his cries, Chinese music, etc., etc. Things Chinese are abundant enough to lend themselves to use in all groups and on all occasions. Learning by doing is still good practice. We have trifled with the method so far. (I stop abruptly, for my space is gone.)

Some Recent Tendencies in Religious Education from the Publishers Point of View

By Frank H. Levell

Manager Religious Literature Department, The University of Chicago Press.

The modern religious curriculum has certain analogies with that of secular education. The splendid spirit of cooperation being effected between the workers in these two important fields of endeavor is producing better results for all concerned. Use of the project principle by teachers of religion is bringing undreamed of results and gives evidence of working a revolution in the method of religious instruction. The project method has been coming in education for more than a century but it is only a recent acquisition by teachers generally. It has been proven that it is "primarily the law of mind and character and must be used for purposeful self-guidance."

Professor George A. Coe says of the project method in his preface to *Law and Freedom in the Schools*: "It is not a tool that our taste and convenience picks out from several alternatives, not something to be selected or rejected, trusted or distrusted, restricted or extended, but understood and incorporated into our purposes as teachers just as we incorporate plant physiology into agriculture. It alone contains the generative force whereby one comes to one's self as a person."

Last year at the Religious Education Association meeting held in Cleveland it was agreed that there ought to be a good textbook written on "The Project Principle in Religious Education." Such a text has

been prepared by Erwin L. Shaver of the Congregational Educational Society, Boston, Massachusetts. The first section of the book will be an exposition of the project principle and the second section will be a collection of case studies in which the project principle has been put into practical and successful operation.

The value of dramatization in religious education has long been established, but the actual employment of it has been comparatively recent as a practical method for teaching in the church school. It properly belongs under the head of the "Project Principle," but as Mrs. Elizabeth Miller Lobingier says, "Its use is coming to be so prevalent that in the literature of this field one constantly finds the expression, 'the dramatic method in teaching.'" During the past three or four years the literature on this subject has increased rapidly.

The church has always realized its duty to exhort parents to bring up their children in the nurture and admonition of the Lord, but not until within recent years has there been very much done to assist parents to solve systematically and scientifically the problems of religious education in the family.

The very fact that the Religious Education Association this year decided to make the convention theme "Religious Education and the Family" is evidence that the problem is one yet to be solved, if indeed such is possible, but hardly probable, because each succeeding generation will have new problems, which makes it an eternal issue with which to deal.

I have heard many young mothers quote books when speaking of the methods they use in the care and feeding of their infants, but how few turn to

a book to seek guidance in directing the moral and religious life of their children!

A splendid bibliography on religious education and the family was recently prepared by Dr. Mary E. Moxcey and published in February, 1924, issue of the Religious Education magazine. She mentions more than seventy books and circulars bearing on this general subject which have been published since 1914, the majority of which are not more than twenty-six months old. That there is a new emphasis being placed on the importance of the home in the moral and religious education of youth is self-evident.

Two systems being employed embodying modern principles in the field of religious education which deserve mention here are the daily vacation Bible schools and schools of weekday religious education. It is true that in some centers these two means of religious instruction have been in practical use for many years, but not until recently have they been popularly accepted as a practical program to provide religious instruction for children in the grammar schools and early teen age. The aim of the daily vacation bible school has been set forth as follows:

1. To instill ideas of and give practice in social living in the school group and the home.
2. To develop civic ideals, interests, and sense of responsibility.
3. To develop a sense of world-citizenship.
4. To cultivate reverence and to train in worship.

The practical value of the daily vacation Bible school was demonstrated in Minneapolis last year. It was noted in wards where there were vacation schools in operation during the summer for five or six weeks that juvenile delinquency was greatly

decreased, but that in wards where they did not operate the ratio of delinquency remained the same as in previous years.

The new emphasis on the socializing of the curriculum is not a recent attempt on the part of progressive religious educators but it is only recently that their suggestions have begun to bear fruit through the agencies of the daily vacation Bible schools and the weekday schools of religious education.

To teach the child that it is the highest good to cooperate with the social enterprise; that there are really only two classes of professions in life, those which are social, meaning those professions which contribute something to society, and those which are anti-social, those professions which prey upon society—that is, at least as one publisher sees it, the sum total of the trend of modern religious education.

A Pastor's Experience with Courses of Study

By Orvis F. Jordan

Few changes I have had to make in churches have been more resisted than the change in the course of study. It is interesting to me that each church that I have left has gone back to the old uniform lessons for a period. This indicates that in the minds of the workers, the old methods had some values that are missing in the new.

There is a greater variety of helps available for studying the uniform lessons, and they are more interestingly written. In the use of these lessons it is possible to gather together a group of poorly equipped teachers and give them a few ideas which

they will retail in their classes. The graded lesson system has never been worth much in one of my schools unless I could get an educated man for superintendent in place of the usual business man type who is good on "pep" talks. It makes trouble to announce my standard for a Sunday school teacher, but I want a high school graduate or better, who loves the church enough to attend and give. Only this sort knows what it is trying to do in the Sunday school.

On the positive side, I may indicate why I insist upon putting over a graded lesson system. I note that we do not lose teen age pupils with the new lesson system taught by people who reach our standard of intelligence. Boys in particular stay put about the church, and each year I have more boys than girls joining the church. The old uniform lessons were long on miracle stories and these given to young fellows who are at the most critical time of life means the fostering of an unfriendly spirit toward religion. I often supply as teacher in different parts of the school to see how the pupils feel about their lessons and their teacher. I could wish that our stories of missionaries and of heroes in church history were more interestingly written. They have the musty flavor of a theological seminary on them. I see in these materials unrealized possibilities in the education of the young in religion.

It may be heresy to confess it, but I have found no system that I can use straight through the school, though in a general way we use the materials on which Congregationalists and Methodists collaborate, formerly supplied by The Christian Century Press. We have some high school girls that developed a real interest in a theme lying quite outside the course this year and for months they have been at work on it with ever growing numbers and

every evidence of interest. The regular curriculum seems to work up to the time of the high school age, when many idiosyncracies appear in the development of the young people.

My Easter classes, which ran seven weeks this year and included high school and grade school boys and girls, sixty in number, have been a great delight to me. A session on the beliefs and practices of the various denominations was interesting in particular. I have more trouble finding helps for these Easter classes than for any other we teach.

Each year adds to my sense of the futility of trying to teach religion with thirteen hours of instruction a year, such as the average child gets in our schools. Our boys and girls need to be instructed in missions, church history, the essentials of religious doctrine and other disciplines which the older Sunday school lessons did not teach at all, and which the present lessons teach inadequately.

The Place of Music in Religious Education

By Basil Fred Wise

I could add little in such a brief article, to the already splendid and accepted body of ideas concerning the value and place of music in religious education. There is much to be said, however, on the methods which may be used to increase the value of music for religious education. We may well raise the question as to why most of our congregational singing is so poor, and why in the non-liturgical churches the chorus choir has practically passed out of existence. Selection of songs with "pep", finding "peppy" song leaders, telling stories about the hymns, and explaining the words have

some value; but they are all devices that do little in solving the real problem. As a result of such enterprises we generally find hymns with pre-millennial words set to sentimental tunes in six-eight time, accompanied by banal harmonies. The trouble lies not in the paucity of good hymns and special music, but in the fact that singing and participation in music expression is a lost art with most of us.

Children respond readily to rhythm and easy tunes, but for that reason we have slipped into an easy way of thinking that music is a gift from heaven, and we do little to cultivate in any general way its technique or appreciation. Now if our music is to take the place accorded it, it follows that the individual must have some technical qualifications or he will be in the same position as an unlettered man in a library, unable to get around among the books, and conscious of his limitations. To remedy a bad situation I have three proposals, all of them taking work but absolutely necessary.

First. People must know how to read music, and reading music, as arithmetic, is most easily taught to children. If the church really seeks to be serious with regard to its music this technical side cannot be neglected. Witness a man struggling with the tenor of a simple hymn, and you will realize why our singing is not inspiring.

Second. As Americans we talk flat and have little ear for a fine speaking voice. We carry this same lack of knowledge of the use of voice over into our singing and as a consequence we sing in our throats, we get hoarse and red in the face, and finally decide that singing is not for us. Here again the church could develop a program of group voice culture progressively followed over a period of years and do much to have the singing of the church bettered.

Third. The last point is one less definite but

equally important with the other two. Mention good music to people and many times you are just as misunderstood as when you mention religion. The church can do much in overcoming this prejudice. We can rest assured that ears accustomed to "Brighten the Corner" cannot be touched by the sublime passages of Bach and Handel. If the deeper springs of our nature are to be affected by music and worship, we must spend time in cultivating appreciation and discrimination in the fine art of listening to music.

The Personnel of Religious Education

By W. C. Payne

Dr. Ames in the February number of the Scroll makes "Suggestions For a New Sunday School Curriculum." These suggestions are strongly appealing and promise much. What is more attractive than a garden where sun and shade, soil and season fructify selected seed and produce abundantly for our common needs; or where flowers and shrubs and trees and the green grass minister to the refreshment of our higher selves, all brought to pass under the care of some master gardener, observing variety and diversity?

The church is a plat for planting, tillage and fruitage, a soul-plat comprehending all the membership, all touched by the homes of the church and many beyond its visible borders.

Religious education has to do with the adequate cultivation of this plat to the end that Christian character may be developed in the individual and Christian society become a reality.

In those instances where intelligent devotion has

had even a fair opportunity the results have been very satisfactory.

However, much time must elapse before the principles of systematic religious education are accepted and successfully applied in the great majority of the churches.

Some of the factors contributing to the desired fruitage in the religious education field are:

1. The atmosphere adapted to the growth of personality through the instillation of Christian attributes.

2. The esprit de corps causing each one to tingle with the sense that he is really part of the whole.

3. The organization (organism) throbbing with life in which the joy of living and serving becomes a consuming fire.

4. The instructional material well chosen and carefully correlated.

5. The methods designed so to mediate the message as to stimulate the participants to a receptivity assuring the permanency of results sought.

6. The Personnel.

The character of the personnel determines the measure of success in any religious educational effort.

Given a minister awake to the problem, aware of the factors, active but not a meddler, mind and heart on the task but hands off, you are well along in your plans.

Then if you have a superintendent with understanding and executive ability, supported by a staff of assistants sympathetic and intelligent and a corps of teachers in the forming, everything else follows.

The place and development of the personnel adequately emphasized will transform Sunday school and church.

Determining the Course of Study

By J. L. Lobinger

The number of lesson series for church schools now on the market is somewhat embarrassing to most of us. This very fact, however, is our salvation. There is not one that is satisfactory from beginning to end, but neither is there any one that is bad from beginning to end. The best method for one to pursue is probably to select the best materials available for each age, from whatever source, and retain it only until something better can be found. A course so determined is never "fixed"; it is always subject to change, and it is very likely to be changed on the basis of experimentation, new viewpoints, and new knowledge.

One who is arranging his curriculum ought to be familiar with the courses published by the denominational houses (the International Graded), the Constructive Studies of the University of Chicago Press, the Completely Graded Series of Scribner's, the week-day series of the Abingdon Press, as well as certain other isolated courses. If one feels a need for a certain type of course and does not find such a course in print, he ought to encourage some capable person in his group to attempt the preparation of such an outline. Some such method as this will prove far more satisfactory than the complete adoption outright of any one series.

Some of us read with considerable interest the article by Dr. Ames in the February Scroll on "Suggestions for a new Sunday School Curriculum for the University Church of Disciples of Christ." Of course the part in which most of us will have chief interest is that part which evidently has not yet been outlined. The specific suggestions made for the period from Christmas to Easter do not

differ materially from what most of us are following for the entire year's work, except as we may agree or disagree in regard to the most suitable material for any specific age. But many of us will await with a very genuine interest the specific suggestions for the curriculum during the other seasons of the year. It is to be hoped that these too will find their way into the pages of the Scroll, as soon as they are outlined.

As an example, not of an ideal curriculum, but of a curriculum selected from various sources and series, and modified from year to year, the following is given, being the course of study used this year at United Church, Oberlin:

Kindergarten: A Course for Beginners in Religious Education. (Scribner's)

Primary: First Grade: Pilgrim Graded Course.

Second Grade: Stories of Shepherd Life. (University of Chicago Press.)

Third Grade: Stories from Later Hebrew Life. (Unpublished.)

Junior: Fourth Grade: Early Heroes and Heroines. (Scribner's.)

Fifth Grade: Hero Stories (New Testament). (Pilgrim Graded.)

Sixth Grade: A Travel Book for Juniors. (Abingdon Series)

Junior High School: Seventh Grade: Heroes of the Faith. (Scribner's.)

Eighth Grade: Christian Life and Conduct. (Scribner's)

Ninth Grade: Our Church. (Unpublished.)

Senior High School: Tenth Grade: Problems of the High School Age. Boys: Problems of Boyhood. (University of Chicago Press.) Girls: (Unpublished course.)

Eleventh Grade: 1. The World a Field for

Christian Service. (Pilgrim Graded.) (2) The Hebrew Prophets. (Unpublished.)

Twelfth Grade: The Conquering Christ. (Scribner's.) (The Religions of the World and Christian Missions.)

Young People: 1. The Reasonableness of Religion. (Unpublished.)

2. Freshman Questions. (Unpublished.)

3. Problems of Race, War, and Industry.

Women:

1. The Poetry of the Old Testament.

2. The Literature of the New Testament.

Men:

What Was Jesus' Own Religion? (Unpublished.)

READING SUGGESTIONS

(The following book lists have been sent in in response to a request that the contributor suggest ten best books in the field of religious education, for the average, intelligent, church worker.)

Suggestions from Prof. Luther Allan Weigle

It is a little hard to make up a list of ten best books for a church school library. I assume that you are thinking of a list of books on the principles and methods of religious education. I think, then, I should include the following:

1. W. S. Athearn—The Church School.
2. George H. Betts—How to Teach Religion.
3. George A. Coe—A Social Theory of Religious Education.
4. H. F. Cope—Organizing the Church School.
5. Hugh Hartshorne—Childhood and Character.
6. J. L. Lobingier—World Friendship Through the Church School.
7. Elizabeth E. Miller—Dramatization of Bible Stories.
8. L. A. Weigle—The Pupil and the Teacher.

9. Weigle and Tweedy—Training the Devotional Life.
10. Committee on the War and the Religious Outlook—The Teaching Work of the Church.

The list is defective because it does not include any of the books for special departments, such as Mrs. Powell's "Junior Method in the Church School," or Thompson's "Handbook for Workers With Young People," or Miss Whitely's "Study of the Primary Child," etc.

Suggestions from Prof. William C. Bower

1. Coe, Geo. A.—A Social Theory of Religious Education.
2. Cope, Henry F.—Education in the Church.
3. Cope, Henry F.—The Week-day Church School.
4. Betts, G. H.—The New Program of Religious Education.
5. Athearn, W. S.—A National System of Education.
6. Stout, John—Organization and Administration of Religious Education.
7. Maus, Cynthia P.—Youth and the Church.
8. Athearn et al.—Indiana Survey.
9. Brown, Arlo A.—History of Religious Education in Modern Times. (Defective in many respects, but best we have in the field.)
10. Hartshorne, Hugh—Worship in the Church School.

Suggestions from Mr. Robert M. Hopkins

1. Coe, George A.—Education in Religion and Morals.
2. Cope, Henry F.—Organizing the Church School.
3. Bower, W. C.—A Survey of Religious Education in the Local Church.

4. Fergusson, E. M.—How to Run a Little Sunday School.
5. Trull-Stowell—The Sunday School Teacher and the Program of Jesus.”
6. Eggleston—The Use of the Story in Religious Education.
7. Maus, C. P.—Youth and the Church.
8. Cope, H. F.—The Efficient Layman.
9. Cope, H. F., Editor—Week-day Religious Education.
10. Cope, H. F.—Religious Education in the Family.

(Mr. Hopkins also says: “I would recommend first of all that a church worker avail himself of volumes for the first and second year of the Standard Teacher Training Course, and also the third year specialization units of the Standard Teacher Training Course.”)

THE SCROLL

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Some Present-Day Aspects of Religion

Edwin C. Boynton, Huntsville, Texas

Two notable contributions have recently been made to the discussion now on in the domain of religion and its associated fields, each of which is at once an affirmation of the sufficiency of an experience which seeks no testing by the familiar norms of religious thought, and a challenge of the validity of those norms. In "The Religion of the Social Passion," Charles Henry Dickinson essays to carry religion entirely out of the domain of the superhuman. Preparatory to this step, in the chapter on "The Immense Antagonist," he confronts us

with a world devoid of Cosmic Personality or providence. Thus: "The physical universe has not even scorn for us. What we resentfully fancy to be its mocking voices are only echoes, from impenetrable walls, of our sorry laughter against ourselves. Many thinkers find no way from the physical universe—or from the universe in its physical aspect—to a power that governs it. Tracing it back, they find no creator. We are not insensible to the pathos of appeals to heaven of the sick, the famishing, those for whom reality is too stern. But it is humanity that hears these prayers and answers them. The secret of the universe, as aesthetic humanism presages it, is not superhuman and supernatural, not a God separate from ourselves and from nature reconciled to the human soul."—pp. 36, 38, 39. The author considers "the social passion," the interest of men in one another, as perfectly adequate for the substance of faith. This content he gives us in the chapters on "Humanity's Spiritual Universe" and "The God of the Social Passion."

Here we are introduced to the New Humanism's last word on the persistence of life and the nature of God. "Those who are like their supreme leader are impelled, by the forces of forgiveness and redemption, to follow him and to lead us along his redemptive way."—p. 196. But, accepting him as leader, we must bear in mind that "The humanist, accepting no superhuman God, cannot confess a superhuman Christ."—p. 200. Yet, so far as fellowship with those in the unseen life is concerned, we have previously been told that "There is one such experience that is pre-eminent among mortal men's spiritual experiences of the hereafter—I refer to the communion of Jesus' disciples with their crucified Lord."

Now if there is any valid evidential ground upon

which we may rest a conviction that the historic Jesus survives, one may freely grant the reality, from the de facto standpoint, of these spiritual "experiences"; but when all testimony of the post mortem appearances of Jesus to His friends is ruled out as unsupported and inherently unbelievable, and the whole experience of "fellowship" is relegated to the sphere of the emotional, one may with all propriety meet all professions of such fellowship with the inquiry, "How do you know?" With no available criteria save those of each individual's neural state, who shall demark the actual from the imagined?

We are told, "There are intimations of spiritual human influence from above and around us. Spiritual splendors descend to us from sun and cloud, and from the august revelations of the night. These influences are socially recognized, socially potent. They unite those who look and listen together, even as the lips of lovers meet beneath the stars."—p. 203. Again may we ask, how do you know that these influences from above and around us are "human?" The fact that a number of us enjoy the same experience at the same moment no more constitutes it a social experience than the fact that two echoes may sometimes answer to the same sound socializes the echo experience. What is mediated to us individually is not properly speaking "social" at all. But even if this were untrue, those individuals who have passed into an unseen world are dissociated from the phenomena now occurring in the seen world, unless there is some evidence aside from the social hypothesis in question that they are still related to those phenomena.

As to God, we learn that our faith must be more than a "merely permissible interpretation." We shall expect, for so assured a belief, the most thorough and cogent reasons. Yet "No formulation of

the conception of deity so experienced seems to the humanist necessary or possible. If the religion of the social passion is that experience of God, which so increases that no formulation of deity can be the final word, then we reverently claim that God is ours and we are His."—p. 218. However, it is not at bottom a question even of a "final" word; but can there be any formulation of a word sufficient for the passing need? Surely, a deity of whom there can be no formulated faith or conception, is a poor basis for the spiritual conviction demanded in the stern exigencies of life. A deity limited and in some sense personal is at least thinkable; but an inconceivable deity is a religious and experiential vagary.

In "Religious Perplexities," L. P. Jacks is facing a problem similar to that just under discussion. However, he has no predilection against the superhuman. He is severe in his criticism of "defences of religion." Ignoring the need for "a converted reason," they "claim to address themselves to reason. And so indeed they do, but to reason in a low stage of its development, to the half-born reason of the timid and unemancipated soul.—They bring religion down to the level of reason while still at the stage of learning the alphabet of its business. To this class of argument belong Locke's 'proof' of the existence of God, and Paley's of a Beneficent Designer."—p. 20.

While, indeed, after we meet the severe requirements of the logician, there are many grounds of faith beyond his categories, it ought to be apparent that if religion cannot meet his criteria, the elementary test, it is an ungrounded thing in rational and sober thinking. Because life cannot be satisfied with a simple bread-and-butter existence is no reason at all for concluding that one may dispense with the bread-and-butter stage. If religion cannot come within the domain of the knowable, along somewhat

the same lines as do all other forms of knowledge and thought, it must constantly be held in the realm of things highly disputable and merely hypothetical.

We are also treated to a discussion of the view that one may be held responsible for his religious convictions; not indeed by an avowal in so many words, but by way of this criticism: "I cannot agree with those philosophers who maintain that religion is based on the will-to-believe. The two are clearly connected; but it would be truer to say that the will-to-believe is based on religion."—p. 30. Certainly if one is under no obligation to determine his belief, he is not accountable for a refusal to do so. Yet on pages 58, 59 we find: "I will not submit until I have tested the universe in the only way that is open to me. I will trust it as a friend—I will base my life on the assumption that somewhere, in the height above or the depth below, Power is waiting to back me up." What is this, however, but an *a priori* approach to the universe? In what, other than perhaps an academic way, does the will-to-trust differ from the will-to-believe? And if "belief," rising in the intellectual realm, passes into that of personal reliance, known as trust, then the will-to-believe (or trust) must be recognized as primary in the religious experience. We must assume some attitude toward the universe; why not this, with the hope that logic, much despised, and fact, laboriously but unquestionably ascertained, will justify the assumption? Any other attitude, it would seem, must leave us mere impressionists. Where reason and revelation meet, faith may dwell. Where neither visitant may come, impulse must lead, or a frank and fearless agnosticism assume the only remaining tenable position.

Loss Through Vicarious Sacrifice

By Bruce L. Melvin

Cornell University, Ithaca, N. Y.

The thesis of this article is that humanity, or society, suffers irreparable loss through vicarious sacrifices. Vicarious sacrifices may be of two kinds; voluntary in that the individual chooses suffering, hardship or even death for the sake of a cause, and involuntary in which the individual is forced to undergo afflictions and adversity or death through necessity, criticism, ostracism or force, lawful or unlawful. The necessity or needlessness for this kind of destruction and the loss to the individual do not concern us, since we are interested only in the fact that the victim fails to contribute his share toward the welfare of society and for human advancement to the limit of his potentialities. There is no denial, of course, that in many cases of voluntary sacrifice men actually aid human progress in an incommensurable way through scientific research or discovery by the giving of their labor or lives. A short time ago an X-ray specialist submitted to his fiftieth operation to recover from the injuries obtained in the course of his experiments. To deny this aspect of the subject is not the purpose of this writing; but it is the object to show that much misdirected effort, which on one hand is thought to protect society but on the other is thought to partake of the nature of a vicarious offering, effects incalculable destruction to happiness, accomplishment and even life.

The vicarious sacrifice in which humanity loses is usually some form of societal coercion through criticism, ostracism, or violence, lawful and unlawful. The supreme example of history is the crucifixion of Jesus of Nazareth. However, this is not peculiar excepting as we have attached certain mystical and mythical meanings to the deed. Such suffering is a

constant phenomenon of human inter-activity, and yet unrecognized and unperceived. Thus, Woodrow Wilson gave himself for the League of Nations; Senator La Follette suffered ostracism for his beliefs during the war; untold suffering is a regular accompaniment of labor strife, readjustments and accidents and even as in the case of child labor its regular process; men have been thrown into prison for their beliefs and many are still there; and the making of the "Supreme Sacrifice" in war was lauded as the noblest of noble deeds. These are the characteristic sacrifices that society placidly accepts, and yet are the ones that bring infinite and illimitable detriment to mankind.

The order in which the above examples are given does not necessarily indicate their relative significance, and for that reason the following discussion varies the arrangement. Woodrow Wilson's life and death was an exemplification of his philosophy of sacrifice. He wrote in a private letter, "I love history, and think that there are few things so directly rewarding and worthwhile for their own sake as to scan the history of one's own country with a careful eye, and write of it with the all absorbing desire to get its cream and spirit out. But after all I was born a politician, and must be at the task for which, by means of my historical writing, I have all these years been in training. If I finish at fifty-five, shall I not have fifteen richly contemplative years left, if the Lord be good to me? But then, the Lord may prefer to be good to the world!" Again in an address, "Shall we in this time of change, of crises, not renew our ancient vows of self-sacrifice, and of service, and of devotion, and say that we also will make a new and constructive age, and re-conceive the liberties of America?" In accordance with his philosophy he accepted his task. Had he been able to have lived those fifteen years and labored with his pen there is no doubt that a message of supreme

value would have been given to a chaotic world. The experience of a life like Woodrow Wilson had abundantly prepared him for an idealistic exposition to a weary humanity, but he died striving and in that destruction the world lost.

The criticism and stress of the time that broke Woodrow Wilson failed on Senator La Follette. However, Senator La Follette suffered ostracism and unjust censure during the war because he had the courage to speak his convictions and refused to recant. He was opposed to the method the government used in financing the war by the selling of long time bonds instead of making it pay for itself as it advanced. The experience of thousands of small investors in Liberty Bonds has abundantly proven the correctness of his position, because the common man bought at par and has since been forced to sell below par, which was what La Follette said would happen; and this has given the advantage to the rich who could hold their own and buy the "small" man's bonds. When this one man had the courage to foretell this fluctuation in prices of bonds and economic loss to the small investor he was criticised and virtually ostracised. Besides an attempt being made to deprive him of his seat in the Senate, people would not even ride in an elevator with him. His position, as all know who have watched at all the economic trends since the war, has been vindicated, and the mass of people are the losers in forcing this form of vicarious sacrifice on him.

In the midst of a war hysteria the society enforces suffering in various ways, and ultimately always to its own injury. The propaganda for war always covers the real cause of the struggle with a robe of moral and spiritual coloring by which the individual is led to believe he is contending, fighting or dying for the saving of the highest values in the civilization. In the last war America fought to "Make the

World Safe for Democracy," to "End War," to put down the "Militaristic Class of German Imperialism," to "Save the women and children from the 'Blond-haired beast'." All today know that these were absurd shibboleths that sent the minister to the pulpit pleading for a "Righteous cause," the farmer to the field to raise food for those nations aiding in the "Noble cause," and the young men to the trenches to "Die to protect the womanhood of the world," and some of our teachers were confident that dying on the field of blood would give a reward in Heaven.

As a result of all this, America and indeed the whole world has suffered incalculable loss, as always occurs as a result of war. None of these noble ends has been attained, but instead the United States is, as a result of this war, facing the danger of forgetting all her noble traditions of freedom, tolerance and defense of the weak. We now jail and deport the man who differs politically from us, we pass an immigration act that is an insult to a friendly nation, and build navies to protect Sinclair oil in Asia Minor, since the Teapot Dome cannot furnish his company enough. Other losses from war, such as the wholesale slaughter of scientists and those skilled in the arts of civilization, have been told again and again.

The loss of tolerance, as was mentioned above, brings misery on the victim and finally decay to the society which enforces the suffering. The curtailing of freedom of speech indicates that American institutions are afraid of change; and those who are forced to quietness are generally those who would point the wholesome pathway to change. None of us is sure that Debs has discovered the exact path to progress, but his is a method of peace, and he was cast in prison and misrepresented because of that. Germany, many years ago, forced Steinmetz

to flee the country, to her own loss and America's gain; but only future years can tell what America has lost in her delirium of imprisonment and deportation.

These elements in enforced sacrifice are closely connected with war phenomena; but minor crises in human evolution continually enforce their toll of ravages, damage and waste. Some of these crises are incident to industrial progress while others are constantly prevalent in the regular operation of industrial organizations. Strikes and lockouts, looked at from a large perspective, are usually attempts on the part of one group or another to make adjustments in human relationships in accordance with the conditions in the material equipment. Strikes and lockouts are often accompanied by violence, sometimes men or women or both being severely beaten by the hired or "bossed" officers, or thrown into jail on fictitious charges. Those who suffer in such disputes become martyrs to the cause of labor, and often those who are the victims possess the greatest capacity for intelligent leadership. Likewise through force the whole cause of justice is thwarted, hatred engendered, and society becomes the ultimate loser.

Perhaps the greatest sufferers from industry are the child laborers in America today. Oysters, cranberries, onions, artificial flowers, clothing, cotton—these require the labor of little hands and rob the children of educational opportunity. It was with surprise that we realized the fact that we were a nation of sixth graders when the announcement was first made. But if we turn to the census report and find its statement on how many children are engaged in gainful occupations, or will peruse a few bulletins of the Child Labor Committee, we can realize why our general educational standard is low. Children who are forced to forego the pleasures of

childhood and the educational opportunities must become a drag, a dead weight upon the other elements of society who are trying to further progress. The children can never make their potential contribution in work or welfare to society when they gain adulthood; they are victims of a system; their bodies and future possibilities are sacrificed on the altar of gain for a few individuals while the rest of society loses.

With these instances considered, it is worth while to reflect upon the crucifixion of Jesus, both rationally and sympathetically. Jesus died the death of a martyr enforced on him by ignorance and prejudice, and thereby He was unable to continue his teachings and ministrings. Within the last two decades religious individuals and institutions have been searching to find what Jesus actually said and taught. The strife between Modernism and Fundamentalism rests upon the fact that one group are actually making this search and the other group have accepted beliefs and dogmas that have evolved about Jesus and the church. This Great Teacher was sacrificed on the altar of ignorance too early in his career; his time of teaching was too short. Much of our Christian doctrine is Greek philosophy grafted on to the teachings of Jesus. Socrates, Plato, and Aristotle lived long enough to formulate their systems of thought, and because of this their thinking has probably influenced civilization as much or more than that of Jesus. The kind of death He suffered produced a condition for the development of myths and dogmas; these in turn have obscured the real man and his teachings as a cloud darkens the brightness of a snow-capped mountain. The vexed question of the virgin birth has no relation to religion or to religious progress, but it has become a tenet that obstructs true and careful analyses for constructive religious thinking and practice. "There is no re-

mission of sins without the shedding of blood," and "Jesus paid it all" are also doctrines that prevent the discernment of the true Man or his humanitarian religion. He could say, "It is finished." It was—for Him. He had done His best, but in that humanity lost. We need today what Jesus could have given. The world is searching for the meaning of Christianity as applied to industry and international relationships; but there are not sufficient bases. We must construct our own religion under the inspiration of what we believe Jesus taught, and in the faith that our product will be what Jesus would wish.

Provisional Program for the Twenty-eighth Annual Meeting of the Campbell Institute, July 22-24, University Church of Disciples, Chicago.

Tuesday, July 22

10:00 A. M.—The Community Church, by Rev. O. F. Jordan, pastor Community Church, Park Ridge, Illinois.

10:20-10:40—Discussion, led by Rev. C. H. Winder, Indianapolis.

10:40-11:00—The Ghosts of Alexander Campbell, Rev. W. J. Lhamon, Liscomb, Iowa.

11:00-11:20—Discussion.

11:40-12:00—Business; appointment of committees.

12:00-2:00—Luncheon.

2:00-2:20—Fundamentalist Controversy in the Light of Experimental Logic, Mr. Ralph Nelson, professor-elect of Philosophy, Culver-Stockton College, Canton, Missouri.

2:20-2:40—Discussion, led by Rev. Robert C. Lemon, Chicago.

2:40-3:00—Propaganda, Professor F. E. Lumley, Ohio State University.

3:00-3:20—Discussion, led by Professor J. C. Archer, Yale University.

3:20-3:40—Vicarious Experience, Dr. T. V. Smith, University of Chicago.

3:40-4:00—Discussion, led by Dr. George A. Campbell, St. Louis.

6:00—Dinner, University Church dining hall. President's address, Dr. Burris Jenkins, Linwood Boulevard Christian Church, Kansas City, Mo.

Wednesday, July 23, 1924

10:00 A. M.—Legalism, Rev. H. P. Atkins, Secretary Church Federation, Cincinnati, Ohio.

10:20-10:40—Discussion, led by Attorney W. D. Freyburger, Chicago.

10:40-11:00—Training for the Ministry, Rev. Rush M. Deskins, Oak Park, Illinois.

11:00-11:20—Discussion, led by Rev. C. S. Linkletter, Bellflower, Ill.

11:20-12:00—Business; election of officers.

12:00-2:00—Luncheon.

2:00-2:20—An Indigenous Church in the Philippines, Rev. Herbert Swanson, Missionary, Vigan, P. I.

2:20-2:40—Discussion, led by Mr. Karl Borders, Chicago.

2:40-3:00—Current Religious Publishing, Mr. Donald P. Bean, University of Chicago Press.

3:00-3:20—Discussion, led by Thomas Curtis Clark, Chicago.

3:20-3:40—Arabian Marriage Customs, Professor G. D. Edwards, Columbia, Mo.

3:40-4:00—Plans for the Extension of Institute.

6:00—Dinner, University Church dining hall. Illustrated lecture, Ephesus in Its Relation to Early Christianity. Rev. William B. Matthews, Blooming-

ton, Indiana. Musical program, Mr. Basil F. Wise.
Thursday, July 24, 1924

10:00—Crusade Against War, Professor M. R. Gabbert, University of Pittsburgh.

10:00-10:40—Discussion, led by Professor Herbert L. Willett, Chicago.

10:40-11:00—The Prophet, Samuel Kincheloe, Y. M. C. A. College, Chicago.

11:00-11:20—Discussion, led by Rev. C. W. Longman, Chicago

11:20—Memorial for Professor F. O. Norton. Review of Professor Norton's book, "The Rise of Christianity," Professor O. B. Clark, Drake University, Des Moines, Iowa.

Personal Impressions, Professor Herbert Martin, Drake University, Des Moines, Iowa.

Memorial for Rev. M. B. Wood, Hiram, Ohio, by Rev. Perry J. Rice, Chicago.

Memorial for Dr. J. J. Haley, by Dr. W. E. Garrison, Chicago.

12:30—Adjournment.

Letters From Missionaries

Readers of the Scroll will be interested in the following extracts from letters received from missionaries in several foreign fields. Some of them were written to the chairman of the missionary committee of the University Church of Disciples, Chicago. It is the custom of this church to send Christmas packages of books to a considerable number of missionaries who have been members of the church.
—Editor.

China

The Christmas remembrance of the dear friends at Hyde Park came through in beautiful shape. It did not arrive by Christmas day but not many days

after. How we do appreciate these fine books! Not a one of them duplicates anything we have now and two of them we had actually been wishing for before we knew what you were sending. It is fine to have an autograph copy of one of Thomas Curtis Clark's.

The pictures of the church which your letter enclosed caused some pretty deep fibres to vibrate. To see Father Ames standing in the entrance looking as though he were just waiting to grasp our hand in a warm welcome to the new house which enshrines all the old relationships—well, there are some feelings that just won't go into words. University church is the consummation of many years of hope and faith. We on the mission field have borne it in our imaginations for a long time. We still must picture it in our imaginations for a few years more until our feet actually cross its threshold, but we meanwhile have the consciousness that it is something more than the substance of things hoped for. Our hearts rejoice with yours that at last it is a fact accomplished.

I suppose if I had done my duty I should have reported to the church that according to the official schedule of the United Society which came around some time last year, I am appointed the living link of University Church. As a matter of fact, not seeing how the link could be any more living between us than it is I quite forgot to make mention of the fact before. As I do so even now it seems like a form of carrying coals to Newcastle. But I pass the word on to you for what it is worth. The Sarvises are no less real and no less living links for you all than I am.

We are in the height of our coldest winter weather in Nanking now, but that is not very cold according to Chicago standards—only raw, because the perennial dampness in the air makes one feel more chilly.

An influenza-like cold has been going the rounds. Our kiddies have been coughing as hoarsely as crows for the past week, but fortunately their general health is not affected and they are improving now. The usual amount of cold weather suffering goes on among the Chinese. It is aggravated this year by a scarcity of water as the winter has been very dry.

We had a most interesting sermon at the Drum Tower Church this morning from a Chinese pastor from Yunnan, who has come to the Nanking Theological Seminary to study. He told us of conditions in that far-away province and of the heroic pioneer type of labors undergone by the missionaries there, how they have to dress and wear their hair and live in houses like the Chinese and aboriginal tribes of that region in order to win their confidence and bring Christian values to them. He besought the cultivated Chinese of this part of China not to forget their ruder but simpler brothers in the far west. As I listened I was impressed afresh with the vastness and variety of this huge land of China and the amazing range of its opportunities for service. There are places where the finest and most elaborate technique of western civilization is none too exalted for the use of the missionary. There are other places where the methods of the old-time circuit rider are still the most effective. I dare say that to many of the University boys in the audience this morning the things told by the preacher seemed as remote as does China itself to an American audience listening to a returned missionary.

CLARENCE H. HAMILTON.

The books came through in fine condition and were a lovely bright spot in an otherwise doleful month, full of illness, accident and misfortune. We all heartily echoed Mary Alice's prayer at the table one day, "Oh God don't let so many things happen, at

least not all at once; spread 'em out a little." Two accidents, an illness, a suspected murder, funeral, inquest, two servants carted off to prison, a fire in the bathroom, an emergency call to a neighbor accidentally shot, furnished me enough excitement to last all year. I find myself longing passionately for an Iowa farm twenty miles from the county seat! My dear, don't talk to me about writing for publication! What successful writer ever lived in the tornado whirlwinds of life that seem to be my daily portion I wonder? To me writing means leisure for digestion and meditation. I am too busy collecting materials! If I only had time to keep a diary I should have splendid stuff for memoirs some day! I vowed to begin one Jan. 1st. What that day held for me—one mission dinner of 40 people, the last of whom went about 5:30 P. M. Guy's accident in a ball game which has put him on crutches all these weeks. The accidental shooting of a neighbor and a frantic hour there helping the doctors. Distinguished out-of-town guests for supper, with the last of whom we stayed up until he left for an 11 o'clock train. Then, too dead to walk upstairs. You will see why the journal didn't get started. And it never has yet, and probably never will. I do wish I had kept one ever since we came to China. I just wonder how many of my generation of "girls" who live in America have had any tithe of the rock-bottom human experiences that have come my way out here—helping at births and deaths and accidents, getting folks out of jail and in jail, fighting ignorance and superstition and conservative relatives to save precious human lives, acting as go-between in engagements, harboring runaway wife from an opium-crazed husband. If your girls belong to that group of adventure-thirsting American youth of which

we hear so much these days, permit me to recommend missionarying as a career.

PEARL SARVIS.

Nanking, China.

India

It was a happy suggestion at the January meeting of the American Madura Mission that all those who have motor cars should take preaching parties to village churches on the following Sunday morning, being the first Sunday of the new year. There were ten cars made available for this purpose, and I wish to report very briefly the visit of our party to Andipatti.

The village of Andipatti is on the main road to Kodaikanal Road Station, 17 miles from Madura. The road was fair on the whole except at one place where the bridge over a small creek was washed away in the floods over a year ago. That bridge is not yet repaired and all traffic has to go down by a side track and ford the stream. At times when the stream is in flood it is impossible to cross, but fortunately for us there was only about a foot of water in the stream and so we crossed easily.

The village has a little prayer house with a small congregation and quite a flourishing school presided over by a catechist under the general direction of the North Gate Pastorate Committee. The congregation was all present and seemed quite pleased to have us visit them. The little Bethel was crowded to the doors, while more had to remain outside during the service.

Our party consisted of the Rev. R. A. Dudley in charge, Mrs. E. B. Nolting, trained nurse; Mr. Jeevanantham, musical leader; and the Rev. A. J. Saunders, chauffers. On arrival we held the regular Sunday morning service under the direction of the

catechist of the village, Mr Amirtham. Mrs. Nolting and Mr. Saunders brought the New Year's greetings to the little church, and Mr. Dudley preached the regular sermon for the morning. After that service Mr. Dudley, assisted by his song leader, held an outside Gospel meeting in front of the prayer-house. A large crowd of villagers soon assembled and listened attentively, and some scripture portions were sold.

Mr. Dudley confessed afterwards that his crowd outside the little church building was only a side show; the real interest centered in and the large crowd remained within the prayer-house where Mrs. Nolting was conducting a first-aid clinic. Mothers with their infants in arms, parents with their children and big husky men all wanted to be treated. There were numerous cases of sore-eye, itch, ear-ache. One poor man showed his stump of an arm which he would like to have had the nurse replace with a sound, whole arm. For an hour Mrs. Nolting was kept very busy in treating all kinds of more or less simple diseases that were brought to her. It just showed the tremendous need and possibilities of this kind of work. As the early disciples went out to convert the world by twos, so we ought to follow the same method, and I am sure that wonderful results would be experienced. If we could send out a preaching evangelist and a worker of miracles in the form of a trained medical evangelist to work together we would soon see a great in-gathering into the church.

Our experience shows that this kind of work is exceedingly fruitful, and we wish that it might be extended.

A. J. SAUNDERS.

Madura Mission, South India.

Our city of Jabalpur is suffering from its annual

epidemic of bubonic plague. Most of the people are living in the fields with tents or matting huts for shelter. We had a hard wind and rain storm recently at night. They suffered much from it.

My Bible women and I follow up our pupils, and are able to keep in touch with most of them. We find many new hearers, too, with some few new pupils.

Dr. Ames showed me great kindness and gave me much help during the months I was in Chicago. May the Shepherd and the flock be a blessing to many in the years to come.

I thank you all for so graciously remembering me all these years.

OLIVE V. GRIFITH.

Jobalpur, C. P., India.

Japan

All efforts had been made to make this Christmas giving "as much for others as for ourselves," with the goal of helping in the relief work in Tokyo. It was with this in mind that I wrote the little skit for the girls bringing in as much local color as possible and yet using characters to represent needs in other countries, that it might be a world thought and not for Japan only. The main theme hinged about a young girl, who, though blessed with wealth got no pleasure from it and looked upon all her Christmas preparations as a bore. Even at the suggestion of her friends she could take no interest in matters affecting others. But in a dream girls from various countries came to tell her of the needs in their home lands, and it was so real to her that upon awakening her whole attitude was changed. I was very much pleased with the way the girls gave the little play.

I have been so happy in my work this fall. I have not done as much corresponding as I should have

enjoyed doing, for I have tried to give as much time to the work as possible and yet have time to continue in my language study. I have tried, too, to have time to give to the girls when they come with their problems, and need a little advice or encouragement. One girl came the other day with her problem. She is the only Christian in her family, was baptized about nine months ago and is trying to live up to her new ideals. Her mother and older sister can not see why she persists in holding out against those things they take part in, temple visitation and worship. She with her broader vision wants to go ahead and prepare herself for broader service and they want her to stay at home, learn to cook and sew, and though she didn't say so directly, to get ready to be married. She has lost her friends in her immediate neighborhood because she feels she can't join in the things they do and they haven't come to see her way yet. She is lonesome in spirit and is hungry to love and be loved. A couple of hours or so of talking, a cup of tea and some cakes helped her regain her hold on herself, gave her an outlet to her feelings and how much more that was worth than getting my roll of clothes ironed, even though they had to wait almost a week before I could get at them again.

AMY JEAN ROBISON.

Osaka, Japan.

Syria

We have been glad to find that we were not mistaken in choosing to come here expecting to find a liberal attitude towards what missions may be and should be. We have, of course, been here too short a time to draw definite conclusions, but we already feel that the type of mission work that is being done

here is of more lasting value than the more evangelistic type.

I think the word "non-proselytizing" best expresses the attitude we have found. The University seeks to inculcate good character and deeper religious thought without seeking to make any student leave his own faith and accept some new creed. They try to harmonize intellectual development with moral and spiritual development as well. This part of the world has had too much of creedal religion and all too little of pragmatic or conduct religion. There is, of course, the danger of drawing them away from spiritual life as seen among peoples worshipping together. Yet there seems to be less danger of making an Oriental student non-spiritual than is the case with western students. To make them have a practical every-day religion is far harder than to make them go through the various forms of worship. The University here is striving to make their religion, whatever they profess, practical, and to give them ideals of individual and social conduct which conform to the best we have found in all of the religions of the world.

We have been interested to find that not all of the Americans on the staff or faculty are in sympathy with this "non-proselytizing" attitude. Some coming with fervid missionary spirit are inclined to find the policy too mild. Yet investigation and inquiry into the matter convinces us that the school has reached further into the Moslem world than any other agencies in this part of the world. Granting that very few Moslem students have taken the name Christian there seems to be no disputing the fact that the lives of the Moslim men graduating from here will measure up to Christian standards. Staying in their own group they exert more influence than they could exert if they took the Christian name. As Christians they would be ostracized; as Moslems with Christian

ideals, they can influence all of their group. You understand the difference?

We often wish the friends in the church who are interested in this type of mission work could come and learn with us how such a school treats the problems in the Near East. We have already felt the force of this broad view as a solution to the complex situation of this part of the world.

GRACE PARR.

Beirut, Syria.

Our West Hall Brotherhood is an organization of Christians, Moslems and Jews for religious life and inspiration. It is a real going thing, too, with a motto to the effect that our similarities are greater than our differences. What would you do here? Some of us feel that our American liberals have been grossly handicapped; still are. Your environment is too narrow for a complete interpretation of religion. Out here one has Christians, Moslems, Jews, Druses, Bahais and others. A melting pot of religion. What will be the product? I always remember Henry's talk at Institute a few years ago in the course of which he sketched a possible religion for the future. We have some real men out here like this man Seelye (Amherst line), Crawford and others. They realize the task and are at it scientifically. I rather think they consider it a greater thing to have brought a man into relationship with God than to have made him a Christian—is this possible? We do not proselyte, but we try to hook up the students to the whole of life, unselfishly lived, and with an eye to spiritual values. There is frequent mention of Jesus, but many talks are given in which Jesus is not mentioned. One of the American Syria Mission says we are afraid of Jesus' name. A Friend worker says we "mince matters. They think we don't proselyte because we are afraid to do so.

I think that we have hit on the beginnings of real religion. I am really enthusiastic about the spirit of the place.

We are all enjoying the work out here very much. There is a large community and the surroundings are as nearly ideal as they are anywhere in the Near East, at least.

A few weeks ago we had an Educational Conference here attended by college presidents and deans from all of the American schools in this part of the world. At that time there were five Chicago Ph.D.'s about.

Rev. John R. Mott gave three addresses here the last of March. It was his third visit to the University. His addresses were inspiring and required but little imagination for them to have been considered evangelistic; but no effort was made to obtain decisions amongst the students for Christ. Many of us were very much interested in this visit of Dr. Mott's and scarcely know what would come of it. Frankly it is a big problem. Syria is overchurched. This part of it is Christianized to the very depths and yet the religious pulse is dead. One type of Christianity has failed—Maronite, Greek Catholic, etc. The Syria Mission has been here over one hundred years and can hardly be said to have swept the country. There are devout Moslems, Druses, Jews, Bahais and others. What is a liberal, but enduring religious program in such a place? The people, like all Orientals of this near Orient, are all religious in form, thought and observance. But the dynamic is lacking. Religion here has divided, retarded and impeded the people. The Syrians are able people. What religious point of view will bring them into their own?

LELAND W. PARR.

American University, Beirut, Syria.

THE SCROLL

Volume XX

July, 1924

No. 10

Editor.....Winfred Ernest Garrison

EDITORIAL COUNCIL

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John Ray Ewers, East End Christian Church, Pittsburgh

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Clarence H. Hamilton, Univ. of Nankin, Nankin, China

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Burris Jenkins, Linwood Christian Church, Kansas City

O. F. Jordan, Community Church, Park Ridge, Ill.

J. L. Lobingier, United Church, Oberlin, O.

F. E. Lumley, Ohio State University, Columbus, O.

Bruce L. Melvin, Cornell University, Ithaca, N. Y.

E. L. Powell, First Christian Church, Louisville, Ky.

Program for the Twenty-eighth Annual
Meeting of the Campbell Institute,
July 22-24, University Church of Dis-
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10:20-10:40—Discussion, led by Rev. C. H. Win-
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10:40-11:00—The Ghosts of Alexander Campbell,
Rev. W. J. Lhamon, Liscomb, Iowa.

11:00-11:20—Discussion.

11:20-11:40—What a City Librarian Thinks About, Mr. S. J. Carter, Milwaukee, Wis.

11:40-12:00—Discussion led by Rev. John R. Ewers, Pittsburgh.

12:00-2:00—Luncheon.

2:00-2:20—The Fundamentalist Controversy in the Light of Experimental Logic, Mr. Ralph W. Nelson, professor-elect of Philosophy, Culver-Stockton College, Canton, Missouri.

2:20-2:40—Discussion, led by Rev. Robert C. Lemon, Chicago.

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3:40-4:00—Discussion, led by Dr. George A. Campbell, St. Louis.

6:00—Dinner, University Church dining hall. President's address, Dr. Burris Jenkins, Linwood Boulevard Christian Church, Kansas City, Mo.

BUSINESS

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Personal Impressions, Professor Herbert Martin, Drake University, Des Moines, Iowa.

Memorial for Rev. M. B. Wood, Hiram, Ohio, by Rev. Perry J. Rice, Chicago.

Memorial for Dr. J. J. Haley, by Dr. W. E. Garrison, Chicago.

12:30—Adjournment.

Note—(1) The program is scheduled by daylight saving time.

2. Accommodations may be secured at the Gladstone Hotel, 62nd Street and Kenwood Avenue, which may be reached by surface, elevated or Illinois Central suburban cars.

Letters from Fellows to Burris Jenkins

President of the Campbell Institute

FINIS S. IDLEMAN:—You have certainly stirred up an interest in the Institute by the tantalizing letter you have written. It is worth a trip to Chicago to see what you have outlined. I shall try to make it if humanly possible.

CHARLES M. SHARPE:—I am truly sorry not to be able to attend the C. I. meeting this summer. I have not been able to come for several years now and I sorely need the stimulus of the fellowship. My duty requires me to be with the men at our Y. M. C. A. summer camp in Northern Michigan just at that time and my responsibilities are such that I can not run away even for three days at that time. I have now been the pastor of the camp for five consecutive years and every year it is a greater privilege and delight.

F. E. LUMLEY:—Thanks for the urge to be at the C. I. meeting. In reply will say that I'll be wid yez. I have already sent in a subject for a paper. I have been teaching here at Northwestern for this

semester and have been enjoying it thoroughly.

W. A. CROWLEY:—While I would like very much to attend this meeting, through desire to meet all you fellows and also from actual physical need, I find it will be impossible for me to get away from Cincinnati at that time, for summer school teaching will tie me up at the University here until the first of August.

J. J. CASTLEBERRY:—Your letter has been received. I wish I might promise myself the pleasure of attending the Campbell Institute in July. I would certainly like to applaud the fellows as they go after the fundamentalists. I am not sure that I can be there, but if possible I will come.

A. HOLMES:—Your letter of May 21st arrived here this morning and I hasten to say that it would give very much pleasure indeed to be at the Campbell Institute meeting July 22-24, but I have already agreed to be in the far west on July 15th to stay until Sept. 15th. I wish most heartily that some of the modern problems could be thrashed out. I believe that the act of defining some of the so-called issues clearly would reveal their essential superficiality and lead our attention to the really "fundamental" problems underlying our pawings of the ground. The Campbell Institute men are fitted by nature and education to formulate a really constructive program for our own people and for others.

O. F. JORDAN:—The Campbell Institute is the thrill of the whole year and of course I will be there if I can still muster carfare across the city. Unless some of us safe and sound expounders of the gospel are there, some of you radicals will run away with the whole show.

W. J. LHAMON:—I am glad to have your letter relative to the coming Campbell Institute meet. I

want to be present if I can. My dates have hitherto been so that I could not attend. By the way, how would the Ghosts of Campbell do for a subject? The difficulty would be to get through with all of them in twenty minutes.

MAXWELL HALL:—I thank you very heartily for your personal invitation to attend the Campbell Institute, and especially the added personal touch in the postscript in your own handwriting. I wish very much that I could get away and that I could be with you for this fellowship for it would be of great value to me, I am sure. I fear, however, that I shall be unable to do so.

GEORGE A. CAMPBELL:—How come that you are exhorting your fellow delinquents to attend the Campbell Institute meeting this summer? The idea, however, is a good one.

E. P. WISE:—Your notice and invitation regarding Campbell Institute at hand. Thanks. Would like to come. Will do so if I can possibly arrange for it. I have never attended a meeting of the Institute. Would like the stimulus and fellowship of one of these meetings.

HERBERT MARTIN:—Was delighted to receive your letter a few days ago. I am planning to be at the Campbell Institute. It will be a great joy to see you again. Yes, we shall miss Norton very greatly.

E. L. POWELL:—Many thanks for your invitation to attend the Campbell Institute this year. It would be especially agreeable for me to do so because it is to be held in Ames' church. I was his guest at a banquet in Chicago of his church people and others while the money was being raised for the building. I am anxious therefore to see it. It is barely possible that I can be with you on this occasion. A little matter may call me to Battle Creek. It is

probable that I will not be detained there longer than a week or ten days. If the arrangement which I have in mind can be carried out, I shall be with you following this stay in Battle Creek. When the program has been prepared be good enough to send me a copy.

W. H. HOOVER:—Thank you for your favor of May 21st. I will make an effort to attend the Campbell Institute to be held in Chicago July 22-24th. Well, things are not coming with a rush but, sometimes I feel, quite fast enough “for the good of the cause”; but the work of such good men as yourself is needed in order to keep the ball rolling. It will be a great gathering in Chicago and I hope to be able to enjoy it.

CHARLES A. STEVENS:—Many thanks for your interest in sending me this special invitation to Campbell Institute Convention. It has for some years been my great desire to attend an annual gathering of the fellows of the Institute. But I have not yet been able to do so. In some cases it was lack of time, in some, money. This year the latter may be my greatest hindrance. You see at seventy-four and no steady income, the iron men come in very slowly. They have such a sneaking way of getting out of one’s fingers when obtained. My increasing age and my acquaintance with so many of the fellows make me more desirous of attending, as the years roll around. Of course, something favorable may happen.

RICHARD DICKINSON:—I have your favor of the 15th and would like to be present at the meeting in Chicago, but asking a corn canner to be away from home the last of July is like asking a pastor to be away during the month preceding Easter. However, if it possible for me to get away at that time I will look in.

W. L. LOCKHART:—I have your letter concerning the meeting of the Campbell Institute, July 22-24th. I am planning to be present. Will do my best for I do like "the boys" of the Institute.

M. R. GABBERT:—Your letter concerning the Campbell Institute is just received. I have recently written Dr. Ames to say that I shall be in Chicago this summer if it is possible. I am to be teaching in the summer session of the University of Pittsburgh, however, and am unable to say this far in advance whether I shall be able to get there. I shall be disappointed if I am unable to do so. Being in the center of the Presbyterians, and associating with one of their men, I have almost forgotten that the Disciples have anything like Fundamentalists. More especially as we are having such a successful experience in East End church. During Easter week we received eighty into the church, and there have been quite a number since Easter. So our Fundamentalists have been bothering us much less than other peoples seems to be bothered. Sometimes I wonder what it would be like to be where Disciples were relatively as strong as Presbyterians are here. This is one thing I would like to have from you.

G. D. EDWARDS:—Your letter of May 15 to hand in regard to the Campbell Institute meeting July 22 to 24. If my physical condition will permit, I am planning to attend that meeting. I think now I shall be able to go. I am in good physical condition with the exception of my right leg. I laid aside my crutches a week ago last Saturday. My going, up to the present, has been confined to the few yards of space that separates my home from the Bible College, the University Library, and the University main building. However, last Sunday I ventured to go to Church. One does not know just

how much a leg is worth until he is once deprived of its use.

E. M. BOWMAN:—I appreciated very much your thought of me in connection with the meeting of the Campbell Institute this year which is to be held in Chicago, July 22-24th. If it is at all possible to do so, I shall certainly accept your suggestion and "happen in" at that time. It certainly will be a great joy to me to meet you again and all the other "boys."

ALVA TAYLOR:—It looks rather doubtful about my ability to get to the Institute meetings this summer. Summer is my hay-making time for conferences, assemblies, conventions, etc. Be assured if there is the least possibility of it, I shall improve it to the limit. They let me off of crutches about ten days ago, but I feel more like a grand-dad with a cane than with the two sticks. However, things are coming and I shall hope to get rid of even the cane before long. Very greatly pleased to know that you are again on your two good feet.

A. W. FORTUNE:—I would like very much to be in Chicago at the Campbell Institute meeting July 22 to 24, but I am to preach at the University of Chicago August 10th and I cannot well be there both times. I would like to hear some of the most recent religious problems settled. The world is going so fast these days that I cannot keep up with it.

F. L. JEWETT:—Wish I might be in Chicago July 22-24 for Campbell Institute meeting but since I'm teaching in our summer school it will be impossible to get away. Sometime I'll be able to get away. Being in Texas is like being in a foreign country, it's so far away.

E. M. TODD:—Most sorry I can't come to the C.

I. meetings. But I'm too far away. No one can appreciate more than I the value of the Institute fellowship and the only meetings I miss or would go across the street to attend are Institute meetings. Very best wishes to all the fellows.

BRUCE MELVIN:—I received that Burris-Jenkins-like letter of May 21st, regarding the meeting of the Campbell Institute in Chicago in July. Such a ringing challenge to come should certainly be heeded, but it is impossible to do so. I shall be teaching in the summer school at that time in addition to what the cost would be, were it possible for me to come. Therefore, I shall have to forego this pleasure this year.

HARRY FOSTER BURNS:—It would give me great pleasure to meet with the C. I. men this summer. I wish I could. Unfortunately my engagement to lecture for Swarthmore chautauqua prevents. But here's hoping that you will have a great meeting and I hope to return again soon.

ALLEN WILSON:—I would greatly enjoy listening to the rest of you lambast each other, but have an engagement that will prevent my attending. Shall be with you in some of the meetings at Cleveland.

W. F. BARR:—I have your communication of the 13th. I am very sorry indeed that it will not be possible for me to attend the meeting of the Campbell Institute in Chicago in July. In fact it has never been possible for me to go to one of these meetings because the summer is my busiest time. Hoping that you will have a corking time.

CECIL J. ARMSTRONG:—The Campbell Institute meets just a week too early for me. I cannot afford to make the trip and then take the family on vacation. I shall have to sacrifice the personal joy of a Campbell Institute meeting (with you in the chair) for the sake of the family.

FLETCHER COWHERD:—I have your letter of recent date in which you ask if I do not wish to attend the meeting of the Campbell Institute at Chicago July 22-24. I appreciate very much your invitation to go up, but I hardly think it will be possible for me to go. I sympathize almost entirely with the purposes of the Campbell Institute, and wish to continue to help them a little as I have been doing in the past, but I am afraid this will be the limit of my co-operation.

CARL AGEE:—I appreciate your good letter relative to the Campbell Institute meeting in Chicago and would like very much to be there. It is a great opportunity to be associated with such a great group of men and I am sure the discussions will be most profitable, and although it will be impossible for me to be present, my heart will be with you.

JOHN M. ALEXANDER:—That letter of urgency of invitation to attend Campbell Institute this year was as cozy as Ames' fireplace ever dared be. I would like to sit by the fireplace, jump in the lake, take a course in psychotherapy and meet the fellows again.

W. D. ENDRES:—Your letter of May 15th reminding me of the meeting of the Campbell Institute in Chicago July 22-24, was received this morning. I regret exceedingly that I shall be unable to attend the meeting. I appreciate the fellowship with the open-minded and forward-looking group which composes the Campbell Institute, and the inspiration which we derive from it makes it very attractive to me.

VAUGHAN DABNEY:—With my nostrils assailed by the odor of baked beans and dried codfish your challenge to come out West and breathe some real

air was a most refreshing one, and, furthermore, I am most anxious, as soon I can, to see that new church that Dr. Ames has built. My mother tells me that it is a wonder and I hope to get out sometime soon. I am sorry, however, that I cannot get out for the Institute, for Mrs. Dabney and I have sold the family plate and are going to Europe with Kirby Page and Sherwood Eddy for the summer. The Institute program looks good to me and I am sorry to miss it.

R. E. HIERONYMUS:—Your enticing Campbell Institute letter sounds very interesting. Should like very much to be there but at present I am scheduled for the mountains of North Carolina at that time and there is little, if any, prospect of changing it. Hope you will have a good meeting. There has been no time in my recollection when such meetings were so much needed.

W. R. BELL:—I am in receipt of your letter in regard to the Campbell Institute at Chicago July 22-24. I would like with all my heart and soul to be present and had planned to be there but my program for the summer as it has developed will make it impossible. I appreciate your letter and your personal interest in urging me to come and if my plans should shape themselves so that I can attend, I sure will.

SHERMAN KIRK:—Your letter came this morning and made me homesick to attend the meeting of the C. I. in July. I expect to be teaching at that time and it will not be an easy matter to get away but I shall make a desperate effort to do so. If is as cool in July as it has been this month the fireplace in Ames' church will come in for its purpose. However, I presume that Lake Michigan will be the more popular resort in July. The C. I. has meant a lot to me though I have been able to

attend the annual meeting but twice, I believe.

J. H. GARRISON:—Yours of the 16th was duly received. It was kind of you to think of an octogennarian—a has been—like me, and invite me to the meeting of the Campbell Institute in Brother Aimes' church, July 22-24. While I could not safely go at that season of the year, I appreciate the invitation all the same. I would like to be there, too, to help keep you modernists in the "old paths." I have no doubt some restraining or moderating influence could be helpful and healthy. Candidly, Brother Jenkins, speaking as a progressive, as you know I have always been, I think the greatest obstacle to a safe and steady progress which the Disciples and every other religious body must make that would continue a living force, is the extreme utterances of the modernists, which create alarm even among those of us who do not believe we have learned all the truth. So you boys must have in mind those of us who cannot go so fast as you younger men, and yet who *want to keep going*. Already we have some good brethern who would refuse to accept the Ten Commandments if they should be issued in a circular from the Campbell Institute! A slight exaggeration, perhaps, but you know what I mean. I am neither a Fundamentalist or a Modernist in the sense in which these terms are being used. And yet, I think I believe all that is fundamental in Christianity and much which Modernists teach. It is unfortunate I think that this Controversy arose in the present form. It is all right to thresh out such modern questions as psychotherapy, but as *scientific* questions, not as a modernized Christianity, though they may help us to understand better some things about Christianity. But enough of this. I hope you will have a profitable meeting of the Institute. A profitable question to

thresh out would be, "What is the Chief Cause of the non-acceptance of Christ's Religion by so many good moral people in this country?" If your program is not already full give it a place.

G. A. PECKHAM:—I am sorry to say that I shall be unable to be present at the next meeting of the Campbell Institute, although nothing would give me more pleasure. Absent in the flesh, but I shall be with you in the spirit.

LEVI MARSHALL:—The sentence, "O Levi, come on, old boy!" struck a tender chord in my heart and I want to be at the Campbell Institute, but I am booked for a little jaunt to Europe starting July 3 on the Lancastria. The church—that is, the building that represents my parish—will be torn up for improvements and repairs, and the board told me to get out and not nose in on the work for two months. Whether they want to let me down easy and get rid of me, or whether they want me to have a rest and do better work when I come back, the future must reveal. Several have warned me not to kiss the Blarney Stone and not to kiss the Pope's toe on this visit. I probably did the former on my first trip. This is my third. I sail to London and return from Liverpool, Aug. 23, on the Laconia. My itinerary includes the British Isles and France. I am not going first class but expect to have a first class time, all by myself with no party to jerk me away from a pleasant place. Remember me to all the boys.

—ROBERT E. PARK:—Thanks for the invitation to attend the Campbell Institute in Ames' "extremely cosy and homelike church." I am sorry I shall not be able to be there this year. I am sure, however, the discussions will be so warm that you will not need the fire-place this year.

GUY W. SARVIS:—Enclosed please find my three iron men. I sometimes wonder just what they mean as social units! I suspect that they are the symbols of an ancient loyalty, the price I pay to keep alive within myself my allegiance to the goodly fellowship of the Institute. It is this spiritual, imaginary value that the Institute has to me now. Someday it will mean the renewing of former friendships. I think I shall take the address list with me when I go home on furlough, and claim a sort of Masonic fraternity with any of the men whose names are on the list—and I am sure I should not be disappointed. I have gone over the list and wished that I had time to write personal letters to many of the men on the list—and I suppose that this adumbrated kind of a letter is the next best to the real thing. The memories that the Campbell Institute keeps alive are worth its price.

I wish I had time to write a real letter for the meeting this summer. I shall be getting away from the office here at about that time and joining the family in North China at the seaside. I am having a busy life just now taking care of the things that Dr. Bowen isn't here to do. The children are growing like weeds, as children do. I think I wrote you a letter when I was in bed with a sprained knee a while back. I am out now, but still using crutches. However, I am barely able to walk without them now, and shall be discarding them in a few days.

I musn't launch into a letter now, as I have piles of letters on my desk awaiting attention. I hope the meeting this summer goes off with the old-time zest.

CARLOS C. ROWLISON:—I can't tell you how glad I was to get your letter of May 26th. I should be very happy to meet with the old "Stute" once more,

I can assure you. Twenty years ago it was nearer to my heart than any other institution. Of course I do not feel just the same about it now, but I am delighted with the things which it has accomplished and is still getting done.

Evidently you think of me as still in LaCrosse. I was there ten and a half years. But for some time I have wanted to wind up things in New England, if possible, and the first of March I began my work with this church. Wethersfield, with Windsor and Hartford, was one of the original settlements of Connecticut. The old meeting house in which I preach was built in 1761-64, and patterned after the Old South Church in Boston. Now this is really a suburb of the rapidly growing city of Hartford, though maintaining the old New England town organization.

The week following Easter I spent three wonderful days at Harvard—Visitation Week, you know. The next week I drove to Yale, and heard in one day two lectures each by Fosdick and Rufus Jones. This kind of stunt is easy and interesting. I am also finding most happy associations about Hartford. The seminary here will provide me a fine opportunity for using books. The ministers are a fine lot of chaps too.

Perhaps you do not know that Alfred Rodman Hussey is pastor of the old First Church of Plymouth, Mass. He has proposed an exchange of pulpits, which we expect to carry out June 10. Mrs. R. and I plan to drive over in the old Buick and return by way of Boston.

Well, give the fellows—those who know me—my love and best wishes. At some time not too far away I trust I may be able to meet with you again. I hear of some Missouri affairs quite frequently through my brother, John Paul. The Disciples seem

to be finding their feet fairly well in this modern world, and I am heartily glad to know it. If only I could have hung on a few more years, it is not probable that I should ever have left them. But I was in a trap and my only way out was to break jail, and really I have never regretted it, though I have often regretted that I couldn't keep in closer touch with a lot of you.

EDWIN C. BOYNTON: My answer to your communication of May 16, in re the Campbell Institute meeting with Ames in July has been delayed, which is axiomatic; but not because I did not appreciate the cordial and personal note of the same. Yes, I'd like to be there, to revisit old Chicago scenes, including that lake, where one might drown his caloric exasperation in the swelling flood, or repair to the refectory hard by and stimulate his system with a beverage sufficiently soft to qualify under the eighteenth amendment. It would do me good to meet the C. I. men and enjoy with you fellows the discussions, the views and reviews. It might, as you suggest, be worth while to give them an ocular demonstration of Texas "as she is" vs. "Texas as she is wrote about." So mote it be!—but at some future date. I'm farther this side of Texarkana than you are from Chicago; and it will probably be many moons before the ministerial stipend will permit such an audacity as an adventure into the realm of heresy, hilarity, high thinking and human good fellowship where the saints of the new day gather in the council chambers of the high priest of Hyde Park. Hoping you men will have the time of your lives intellectually, spiritually and socially, I will just say that if the matter comes up as to whether or not the Institute is to be feminized for the future, my proxy goes for the entrance of the fair among the brave. Will you so cast it for me?

OLYNTUS B. CLARKE:—And so you think the “Drake” needs to be at the Institute meeting? Well, I’m now planning to be there, yet I doubt if thereby any of the poor sinners that really need such a “bath” will benefit from my having been there—they get nothing from heretics here. Well, my grandfather, before me was branded a heretic and ousted—guess it runs in the family a bit. Ames tells me there’ll be a good meeting, so I am planning to be there. You know Drake *doctored* Ames at commencement. We are indeed progressing.

Shall be glad to renew fellowship with the Institute men, yourself included and especially.

L. W. McCREARY:—Your good letter of May 21st inviting me to attend the meeting of the Campbell Institute in Chicago, July 22-24, is before me. You have made a good appeal, and I should very much enjoy the fellowship of the men at that time. My plans at present are a bit uncertain, but it now looks as though we would visit Mrs. McCreary’s people in Missouri, and if so I will try to attend this meeting. I shall look forward with eager anticipation to the program, and if at all possible will avail myself of the opportunity of this gathering.

Who Are The Disciples?

In the Eyes of a Stranger

That body of Christians known as the Disciples of Christ is a peculiar communion in many ways. First, they have a peculiar origin; unlike most other of the influential denominations of our day, they are not the result of a quarrel, either religious, political, or social. The movement was born for a great ideal purpose,—the unity of all Christians. Very few other bodies of believers have been mo-

tivated by that objective, since most of them have resulted either from theological or political differences. But the fathers of the Disciples' movement can not be charged with selfish motives; their intentions were only Christian and humanitarian. They realized the great weakness of the divisions existing in Christendom and desired to promote and strengthen the church of Christ by uniting and consolidating the forces. In the next place, the movement was peculiar in its growth. In its early stages its spread was phenomenal. Intensely evangelistic, it rapidly covered the states in the tide of westward emigration. For many years its constituency increased with a rapidity greater than that of any other religious body in America.

In the third place, the Disciples have had a peculiar belief, having only Christ as their creed and the New Testament Scriptures as their discipline. This is subjective Christianity reduced to its simplest possible form. Then, although they have not maintained the unity which might have been desired, they have presented a very compact front through the years. Some few insist on the necessity of uniformity, but the larger number are liberal and very tolerant. They allow for a wide range of opinions, and these seldom cause controversy. Just now they have fallen into the popular error of aligning themselves, or rather, each other, in two or three camps,—the liberal, the conservative, and the ultra-conservative. This is contrary to the real spirit of the movement and should not exist. It threatens to disrupt the opponents of disruption! But their bonds of unity have stood the tests of the Civil War, which divided most of the denominations north and south; they have withstood the waves of theological storms which have troubled the courses of many Christian communions; they have per-

severed in spite of the opposition and sectarian influences which they aroused.

Just now the Disciples are interested in promoting the cause of union. They have an active commission appointed for that purpose, which sits in all councils looking toward union and encourages all efforts made in that direction. Just recently they fostered a world council to discuss the subject of harmony and concord. The council met at St. Louis, and so great was the response that one important representative reported it as being almost oecumenical. It lacked only the Roman Catholic representative to have been so. In other ways also the church co-operates and fraternizes with others, helping to bring about a friendly spirit and a brotherhood relation. They are interested in relief measures and missionary movements of all kinds. Their missions are found on every continent and in almost every heathen country, except where they have agreed in federation arrangements not to work. They co-operate freely with other churches on the foreign field, and help to operate union colleges and universities on missionary fields. No field of endeavor is too distant or too difficult for them. Their intrepid heroes of the cross sail the widest seas and climb the highest mountains to extend the Kingdom of God. Even forbidden lands are no barrier to them. By great perseverance and persuasion the sealed land of Tibet opened its doors to the missionaries. It seems that some of the old ambition to conquer the world still lingers in the veins of the church.

The Disciples have always taken a keen interest in things civic and in political matters. Alexander Campbell was himself a statesman, and ranked high in the councils of his state, having taken part in two constitutional conventions, besides acting in an advisory capacity to high state officials of his

time. Since then many of their number have been public servants, conspicuous among the group being President Garfield, a former minister of the Disciples. Considering their number and their recent origin, they have been unusually liberal in their contribution to the government as well as uplift of the world.

The Disciples have provided their full quota of literary producers also. Among their poets they point with pride to Vachel Lindsey and to Thomas Curtis Clarke. Their bards include Jessie Brown Pounds and the Fillmore brothers. Among modern novelists James Lane Allen and Harold Bell Wright have attained to positions of eminence. Other writers are Jenkins and MacFarlane. And in the business world the Disciples have not been far behind the times. The "orange king" of California, C. C. Chapman, is a Disciple; Perry, "potato king" of New York holds membership in the Christian church; and R. A. Long, the lumber magnate, is also identified with the brotherhood of Disciples. But the Disciples have not been strong or influential in the eastern part of the United States. This is attributed to the fact that the movement had its beginning in what was at that time the "west," and it followed the tide of emigration westward, and did not make much progress up-stream toward the east.

Educationally the Disciples have been blest also. They began early to establish colleges of their own; in fact they built them too fast, so eager were they to utilize learning; they were not able to equip and man their many schools. But to this day they have fostered education, and now the faculties of most of the large universities and many colleges include one or more Disciple professors. They have not been able to operate one of the large universities as

yet; they have not the prestige and resources to do so.

But in spite of the idealistic principles of the Disciples, they have not enjoyed the peace and the prosperity which their program and purpose seemed to warrant. Of late years the tribe has not increased with the same velocity with which it started on what seemed likely to be a successful campaign. It has partly lost its ideals for the unity of the church and contented itself with merely being one among other denominations, and settling down to the activities that characterize them instead of insisting on the union ideal. They have spent their powers and resources in carrying on denominational activities, and so lost sight of the early ambition which furnished the motive power for the cause in that day. They appropriate their funds and send their children to convert the heathen, and the union commission is almost entirely forgotten. It should have trained up its youth with a passion for unity, and spent a goodly portion of its funds in the direct furtherance of that cause. Then some would restore the church as they think it existed in the first century, taking that as their goal instead of the unity of the people called Christians. Some are so concerned about the technicalities of the law that they miss the spirit of Christ. However, this is not a malady peculiar to the Disciples alone. Other bodies are troubled by extreme literalists to even a greater extent. The freedom of the Disciples from an ancient, differentiating creed has saved them from many embarrassing situations. This characteristic has prevented a wilder breach in the ranks of discipleship, since opinions are permitted and beliefs are not definitely defined.

The plea of the Disciples is fast becoming general. All Christians are beginning to see the neces-

sity of union now. So their brief existence has been far from in vain. They have augmented the desire for union, and now they can be of great aid to Christianity by planning and aiding in the direct work of uniting the Kingdom of God.

J. R. CRANDALL.

The Disciples of Christ

(The following letter was not written for publication, but is published by permission of both the writer and the addressee.—Editor.)

My dear Ames:

I have read your tract on the Disciples and thought maybe you would like a frank reaction to it.

In the first place it seems to me to be quite complacent about the continuance of a denominational order for the church (page 180). Your hope is that the Disciples will become something they very decidedly are not now, a big and liberal-minded denomination. Now the fathers sensed the woes of the villages with their over-churching and wanted to do something about it. I cannot see that if the Disciples followed the lead of this tract they would do anything other than become big and powerful enough to put the Methodists and others out of business in the villages. The difference between this and what the Christian Standard teaches is only as to what is the compelling message that is going to put the Disciples on the map. You say it is liberalism. They say it is "the gospel."

I suppose some of us are willing to grant that if a denominational order is to continue through our life-time, we would on the whole rather have a Disciples church of the liberal sort than any other. Many, instead of finding the Disciples hospitable to

these ideas you interpret, have found them quite the opposite. They have had to leave to find a field for their chosen life work. For these men, the distinctions between denominations these days are not important enough to sacrifice a professional career, and to abandon a piece of service for a group loyalty.

I still urge men to stay with the Disciples, but for reasons very different than those assigned in your tract. Nearly every week some Disciple wants a community church. They are excellent men in this movement, but I always hesitate to take a liberal man from the Disciples while he still can get a church, for a liberal preacher is needed among the Disciples more than in any large denomination in America save the Baptists. I tell these men that a man born and brought up in a church has a duty to his foster mother in religion. The Disciples and Baptists are in danger of becoming the chief stumbling block in the way of progress in American Christianity, and to help prevent this catastrophe is a service of great importance.

With regard to the community church, I do not agree that it is an indefinite thing. Its ideals have been as nearly formulated as those of the Disciples have and certainly command more agreement. I quite agree that the community churches as a series of independent and isolated congregations are no final solution for America's religious problem. But I do hold that isolation in this instance is better than fighting and bitterness.

I am ready to take off my coat to work for a union of the evangelical bodies on a non-credal basis. I would like to see the Roman Catholics absorb the high-church Episcopalians. The liberal denominations, so-called, should unite. Then let the American decide what sort of institution he will attach himself to. Some day in a more distant fu-

THE SCROLL

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Current Religious Publishing

By Donald P. Bean, Manager of the Publication Department, University of Chicago Press

My acquaintance with publishing has been confined to seven years at the University Press. During that time I have heard a statement made frequently which all of you may be prepared to bear out in your own experience, that it was not many years ago when religious books were practically the last thing a publisher or bookseller would look at. In my short experience as a publisher I have heard tragic tales from ministers and professors of religious subjects telling of their endeavor to find a publisher for their manuscripts. If such be

actually the case, then certainly the whole scene has changed with startling suddenness, for some of the significant features of publishing of the last few years have been the large number of religious volumes issued; their extensive sale in many book-stores where you may see large tables and whole sections devoted to religious books; the extensive and confident advertising of many religious and near-religious volumes.

Some of these books are enjoying sales that are phenomenal and the name of several books comes quickly to your mind. This has, of course, its discouraging as well as its inspiring side. The furor over Papini's "Life of Christ" for example seems to bear out Mr. Lewis' contention that "Main Street" runs straight through the continent from the Atlantic to the Pacific, for while the sale of this volume may have its bright aspects, I hear from many friends in the ministry that the book has serious limitations from the point of view both of contents and of literary style.

The widespread sale of many other books in the religious field, however, is an occasion for comfort and courage. People are reading religion to-day as they read science yesterday. And why is this so? We have not forgotten that these are days of mockery and iconoclasm, of nervous frenzy, of mental telegraphy, of internal combustion according to the survivors of the Victorian predecessor. If their characterizations be true then certainly all its clatter and cleverness, its rushing to and fro, the gesticulation and loud talk of this age does not seem commensurate with any large interest in religious books.

But with all these discouraging aspects the new generation, in its own way, is seeking a right means to express wonder at the various glory of life, and the main trend of religious thought and enterprise

goes steadily forward. The war has not made us lose faith in humanity. The peace has not made us lose faith in God. We are striving to hew our way through the debris of crumbled ideas and with the rubble to build our strong foundations. Debate may delay but it does not deflect the advance towards larger realization of spiritual truth and the application of its light and power to life.

1. Books are plainly reflecting the deepening sense of religion as Social Obligation, which Dr. Newton mentions as one definite religious tendency of the new age. I have borrowed his statement of these tendencies as an outline by which to classify some of the more significant religious books.

A social gospel shining brightly against the dark cynicism of dismay following the world war is clearly the theme of a book like "The Religion of the Social Passion" by C. H. Dickinson (The Christian Century Press). It defies the seductive fatalism of an age of physical science and the black infidelity of a cynical attitude towards human nature. Its social interpretation of Christianity is a clear and compelling conception of what Jesus meant by the Kingdom of heaven, a subject about which many books have been written since 1914.

"The Realm of God" by L. E. Bennett (Doran), discusses the place of the humane social order which was Christ's vision; its emergence in the religious thought of our day and its meaning as a practical ideal. Of the same type is "Jesus and Civil Government," by A. G. Cadoux, (Doran).

2. Dr. Newton says that a rediscovery of the inner life and the revival of the mystical element in religion is accompanying this deepening sense of the social obligation and again I find his statement of this tendency borne out in publications by evidence of an increasing number of books in exposition of mysticism as showing a reaction against a

too great absorption in material things. Things do not satisfy; the soul has its rights and demands to explore and reorganize the inner life, the better to fit us to cope with the bewildering issues of our age. The publication in America of the monumental work of Baron von Hugel, "The Mystical Element in Religion," along with "Lamps of Western Mysticism" by A. G. Waite, (Knopf) to say nothing of "Mysticism East and West," W. L. Hare (Harcourt) and "The Mysticism of Saint Francis," by G. H. S. Nicholson (Small Maynard) give us a hint of what is going on in the deeper mind of our time.

Not particularly new, but just issued in its third edition: "The Social Law and The Spiritual World" by Rufus M. Jones (Doran) is a more popular study in the same field, exceedingly well-written and worth while. "Can We Find God?" by A. G. Hackett (Doran) follows the same key, his thesis being that we must find God where He finds us whether it be in personal experience, social ministry, or scientific research.

As part of this rediscovery of the mystical in religion is the exceeding interest in Paul whose Christ mysticism was the great creative force in early Christianity. Two very fruitful new books, "Religion of Jesus and the Faith of Paul," by Adolph D. Eissmann (Doran), and "The Character of Paul," by C. E. Jefferson of Broadway Tabernacle (Macmillan), are evidences of the same point.

3. A third tendency of modern religious thought, is a desire to live spiritually and think scientifically, uniting the old values of the spirit with the new vision of the world and its laws. This means that the spirit of science is itself religious in its veracity, its humility and its single-hearted devotion to the truth. One takes up the tiny book, "A Living Universe," by L. P. Jacks (Doran) and realizes that

we are passing out of the dead, inert, mechanical world into a universe alive with light and power and beauty and moving to moral and spiritual ends. Inevitably, as Dr. Jacks shows us in his little book, which is really a vision—and again, with further variations of emphasis in his brilliant essays on “Realities and Shams”—our civilization no less than our theology must be recast. A civilization built upon power, for domination and exploitation must give way to the older, gentler, wiser civilizations of culture which seeks to discover and develop human beings. What we really need, as Dr. Felix Adler is just now telling us, is a “Reconstruction of Spiritual Ideal” (Appleton), and nothing else or less will meet our needs.

4. A new realism of faith, a reverent demand for reality, a desire to found faith upon fact on the ground that it is the truth alone and can better be free from error or illusion is another attribute which characterizes the trend of religious thought of the age, and again I find several volumes significant of this new realism of faith. Dr. Stockman, Madison Avenue Methodist Church, New York, in his “Suburbs of Christianity” (Abingdon) appeals to those who live on the outer edges of the city of God to come into the city itself where the real business of faith is done. It is human, real, intimate in its approach and searching in its word of comfort and command. Dr. Fosdick’s “Twelve Tests of Character” (Doran and the Associated Press) appeals to the younger generation whose thoughts and ways of doing fill their elders with dismay, and is a virile, vivid book, full of color, as challenging as it is charming and as far removed in method as it is in thought from the older makers of sermons.

5. Better methods of religious education should follow such reappraisals of religious experience. A description of significant projects in religious edu-

cation and discussion of the project principle in religious education, to be published by my own house (The Univ. of Chicago Press) this fall, is the product of Irwin L. Shaver. Dr. Shaver, who was commissioned by the Religious Education Association to make a study of the various applications of the project principle has gathered here seventy-five or more such significant experiments in what will be a very valuable book for religious educators. I could name new text-books and teachers' hand-books built upon nearly every one of the tendencies which I just outlined. One, for example, "Stories of Shepherd Life," a Primary Course designed to emphasize in the child's mind the evolution of the social background and ideal of Christianity, has been worked out in the church school of one of our own members, Mr. Lobingier, by his wife, already known as the author of "The Dramatization of Bible Stories."

May I be pardoned one other illustration from my own experience, since it has brought home to me more than any other personal observation the truth of what I have been saying. When we asked Dr. Edgar J. Goodspeed to write an American translation of the New Testament we knew that he would do it well, but we were totally unprepared for the large popular interest in that translation which followed its announcement last fall. You are already acquainted with that response, with the enormous attention in the public press, its serial publication in twenty or more significant newspapers. Dr. Goodspeed was forced to repeat his reply to the newspaper controversy so frequently that he appeared before nearly every important club and learned society of Chicago; and following this visited twenty-five or thirty cities of the south, west and middle west by invitation of the various Alumni Clubs of the University speaking in most cases be-

fore invited audiences in some cases of several thousand people.

All of this attention, not to mention the widespread sale of the volume and the scores of letters received from individuals gratify the translator and the publishers, and lead us to believe that the translation has proved a real vital interest in things religious both within and without the church and that by supplying a modern, readable version of the New Testament, they have contributed in a small measure, at least, to its direction.

Propaganda

Frederick E. Lumley.

Propagational processes are of two kinds: (a) those which contain their own dynamic and perpetuate themselves without outside aid and, (b) those which require external assistance, those where generation is *forced*.

Interestingly enough, propaganda belongs to the latter class; it is a forced generation.

Upon reflection, it will be clear that the forcing process may be (a) open, frank and direct in its methods, honest in its materials, obvious as to its main purposes and supported by sincere, public-spirited persons. Many reform movements and popular education might be taken as examples. But we have in the second place, (b) an enormous amount of promotional work—forced generation—which is covert and indirect in method, biased or dishonest in materials, and of obscure aim and origin. And this is what we now mean by propaganda —“a good word gone wrong,” as Miss Repplier says.

A definition of such is not easy to make and can hardly add anything to the conception presented.

Some say it is making public opinion by machinery; others say it is systematically spreading misinformation; others again, the capitalization of prejudices. An example will add something of clearness. After the war, a campaign was inaugurated to the end that the bodies of our soldiers might be returned from France. This seemed good in many respects. It appealed to a powerful sentiment. But it was started by the undertakers and casket-makers—doubtless for their own good.

The extent of propaganda during the war was very great. And it was seen to be such an effectual way of bending the popular will that there is yet a surprising amount of it. The war showed its extraordinary possibilities.

The sources are usually difficult to locate, for it is one of the features of good propaganda to keep the origin concealed or lead people to believe that it is somewhere else. It may be safely assumed, however, that any aggressive individual or group will and does use it to some extent.

Its technique or method is very elaborate, and only a few features can be included here. One finds it in; (a) Fairy Tales, an example of which may be found in the work of certain Irish leaders in their endeavors to detach Ireland from England; (b) History, where one side of a case is presented and the other side neglected; (c) The Press, in that news items are presented as containing facts, special places on the page, large type, etc.; (d) Literary Forms, because many are interested in the *form*, such as drama, poetry, or fiction, rather than the substance, but they take up much sediment with the cup; (e) Pictures which are taken especially for the occasion and present only a detail which amounts to a false view; (f) Advertising which, by large posters and newspaper spreads, presents an exaggerated estimate of the matters; (g) Drives

wherein a few put their heads together to "put something over"; (h) Stunts, as, for example, the wrecking of the Blue Express in China in 1923 and the capture of some foreign nationals, a stunt engineered by the Japanese to give "external exercise" as a counteraction of the "internal indigestion" produced by liberalism; (i) Memorial Demonstrations, wherein the innocent are led to glorify something which is in essence horrible; (j) The Radio, which gives unlimited reach to the human voice—the most seductive of all controls.

Now these various instrumentalities are all just so many popular channels to the mainsprings of action; they are well-dug channels of communication. Naturally, the propagandists would use them to the full and invent some of their own in addition. A prominent feature of the method is the use of ready means of communication.

Another feature is the use made of the present mental outfit. There is a wide-spread belief in the authority of *print*. "If you see it in the papers it's —," says Will Irwin. This is a superstition, no doubt, but the popular mind is full of it, and the propagandists work it. A favorite method, also, is to inflame long-established prejudices, sentiments and illusions, and there are millions of these lying all about ready to be operated upon. Again, the facts are skillfully selected. The propagandist's art is probably at its best—or worst—just here. Something can be told, more can be suggested. Then there is the censorship, by which access to further facts may be denied by those in authority. The propagandists must always be able to interpose some barrier. At bottom, this amounts to downright deception, for the impression is conveyed that the presentation offered is the whole truth. Moreover, there is the wholesale peddling of opinions as facts, the newspapers being especially malicious

at this point. All of which amounts to a distorted view of the situation so that when action issues, it is not the natural reaction to a real situation, but a forced reaction to an unreal one. Repetition and versatility are also features of the method.

What are the results? With reference to mental attitudes, there is confusion because of the conflicting views. There is suspicion because of the multiplicity of views. "Propaganda has made doubters of us all." There is indifference, wherein people come finally to rest saying: "What's the use? Why bother? It's all lies." But there is also a positive hatred, antipathy, disgust, warmth, affection, and what-not created in many bosoms relative to the objects which the propagandists have in mind.

On the side of action, the propagandists aid the taking of our money, the attachment of our votes, the loaning of our foolish bodies for hopeless enterprises. There is an incalculable amount of energy poured out by mortals when the propagandists press the button.

What of the future? So effective an instrument will not be neglected in the future. The only safeguard is intelligence and the critical attitude. Professor Dewey thinks colleges and universities are remiss in not training students to recognize and reject propaganda. If the students are neglected, what about the masses? Will Irwin thinks the thing has been found out and discredited. President Hopkins, on the contrary, thinks propaganda is the most insidious influence in the world's affairs at the present time.

An Indigenous Church in the Philippines

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It is pretty generally accepted that the ideal of missionary endeavor is the establishment of an indigenous church in the country in which the missionary works, rather than that of establishing a church organization of the country from which he comes. It would be far too much to expect, however, that a missionary or group of missionaries could go to a foreign country and start a church there that would at once meet with the needs and inclinations of the people and so require no changes in future years. And it would be still less reasonable to suppose that they could found a church which was not in some measure colored by their own traditions; nor yet, without any native leadership with which to start, could they be expected to foresee what would appeal to the native leadership when that is forthcoming and so provide for it.

For this reason, the building of a church in any country must be a process of study of needs, native inclinations and attitudes and an adaptation to them. Missionaries must realize that if they are to make the church the best conveyor of religion to the people among whom they come, it must be made to appeal to the inclinations of these people, it must command their loyalty and respect; in short, it must be *their* church. This principle is very clearly seen even in the days of the apostles in the changes which Paul recommended in the Jewish church in order that it might make a greater appeal to the gentiles. More than that, he tells the Corinthians, "I am become all things to all men that by all means I may

save some." The same thing is as true in the church of today. At one and the same time it must be true to those great fundamental moral principles which Jesus taught, and still so shape its forms, symbolisms and doctrines that it shall appeal to the thought and emotions of every nation and race and so hold their loyalty in its grip.

During the last two or three decades much progress has been made in the development of national consciousness. Especially since the close of the world war much has been heard of self-determination, independence and similar words and phrases. Oftentimes it is not very clear what is meant, and very frequently those who talk about it do not at all see what it involves; but this much seems to be clear, that each nation has a right to its own thinking, its own institutions and plans. And nations, from the least to the greatest, are insisting on this right.

Now all of this has a vast import for religion. The religious stir in China bids fair to be little short of a revolution beginning with the activities of the Shanghai conference of two years ago. Japan has for a long time expressed much the same sentiments, and India has, if anything, a stronger national consciousness. All of the nations among which missionary effort is being carried on are demanding voice in the shaping of the religious institutions which are being built up within their borders. It is only right that they should.

The things mentioned above are as true of the Philippines as they are of any other land, though the situation is not as keen here, perhaps, as it is in China, Japan or India. There are two causes; first, because the religious life in these islands is not very closely connected as yet with life in general, or with the national consciousness. In the Philippines the national consciousness has turned

more in the direction of politics than of religion, and the relation of religion to the life of a nation has not been clearly brought before any great number of the people. The second factor is that for more than three hundred years the Filipino people have been accustomed to ecclesiastical dictation in matters of religion, and as yet have not clearly come to the realization that they have a right to think for themselves here as in other phases of their national life. Nevertheless, the question is one which merits serious consideration, and by this means it may be possible to avoid some of the difficulties of adjustment which are now being faced by the church in other countries, to plant the church and the Christian religion of which it is the bearer more firmly in the hearts of the people.

The primary objective in developing a national church in the Philippines is to secure for it the real loyalty of the people. The loyalty to the Roman Catholic Church which now exists is a kind of false loyalty based on fear. The people support it as they do because they are afraid to do otherwise. The bulk of the people believe yet that it holds their eternal destinies in its hands and that at its word they will either be saved to a glorious future life or condemned to eternal punishment. As a result, their loyalty prompts them to do no more than is necessary in order to secure the approval of the church to such an extent that it will recommend them for future bliss when they die. Very often I have been approached by men and women who wanted to know just how much they must do in order that they might go to heaven when they died. They had been taught that they must come to church and make confession once a year and attend certain other feasts as well as give certain specified amounts of money in order that they might attain to this end, and now they were quite frank in saying that they

did not care to do more than they had to if they were to embrace the Protestant faith. But with the coming of Protestantism the old motive was taken away. The people began to feel that it was no longer necessary to do the things they had been doing and so simply quit doing them. Now the question seems to be, how shall a new motive be substituted which will grip the people with even greater force than the old motive did?

In the creation of this motive there are several important considerations. In the first place, the new motive must appeal to the people as the old did, from the point of view of self-preservation, but with the added emphasis of preservation of the individual not only in an after life, but also in the present life; and, more than that, the preservation of the nation and society as a whole. This is almost an axiom and needs no discussion here.

In the second place, a sense of responsibility needs to be developed. If people can get protection from the hands of others and free of charge, they will usually take it. For this reason it must be made very clear that if the evangelical church is to become indigenous in the Philippines, the Filipinos themselves must be responsible for it. This is a step totally at cross purposes with all of their previous teaching and experience. The Roman Catholic Church came in as a foreign institution, the Filipinos had no responsibility for it beyond giving their money to it, and no voice in any of its plans. One of the great religious questions of the revolution was as to whether there should be any Filipino priests and as to what their status should be. When Protestantism with its democratic ideals of religion and its emphasis on individual leadership came into the islands offering a free gospel and a church financed by foreign funds, even the sense of financial responsibility was, in a large measure, taken

away. Indeed, at some times, the fact that Protestantism was free was urged by missionaries and Filipino evangelists as a reason for its acceptance. And the Filipino people, in many instances, rather eagerly stepped from under the load that the Roman church had imposed on them. In this way, and also from natural inclination, a sense of dependence has been produced, and before there can be any real loyalty, this must be broken down, for there can be no real loyalty to a thing for which we have no responsibility. For this reason, if for no other, it is essential that we should transfer responsibility to the shoulders of the Filipino leaders as rapidly as possible and give them to understand that an evangelical church in the Philippines must be their own institution and that their having or not having it depends on themselves alone.

A third essential is initiative. One of the greatest failings of all missionaries is their almost selfish desire to accomplish with their own hands many of the things that other people ought to be doing. It may be true that they can do the tasks connected with the church more efficiently than can the Filipino leader. That is only to be expected with their heritage of several hundred years of experience; but efficiency sometimes goes to seed, and it is pretty well established that people learn only by doing. In this way, instead of developing efficiency and initiative on the part of the Filipino leadership, we often sacrifice them in order that a task may be efficiently done at first. There would necessarily be some waste, and some tasks would be bungled, but that is only to be expected. However, that is the only way in which that loyalty that comes as a result of doing one's own work can be developed.

In the fourth place, there must be an indigenous organization. Missionaries are pretty apt to *think* that efficiency depends on organizing a church on

the mission field with all of its departmental activities. The Filipino people are relatively new at Protestantism and it is superfluous and confusing to introduce among them all of the organizations that Western Christianity, with its special genius for organization, has been centuries in developing. In many cases, therefore, the people have been over-organized, having been persuaded to adopt suggested forms of organization and procedure, while failing to understand their purpose or catch their spirit. Even in the home-land, the evil of over-organization is felt. For this reason, it is the more important and necessary to be careful not to bind unbearable burdens or organization on the incipient church on the mission field. The emphasis should, rather, be put on the religion of Jesus Christ and its implications in social and personal life, the native church being encouraged to build its own organizations in the ways which appeal to it.

Another question of importance is self-support. There is some danger of missionaries pauperizing the people among whom they work, but the danger is not, perhaps, as great as some would believe. Assistance from the American church will be necessary for some years to come and if it is wisely given there need be no cause for fear. Yet people do not usually value anything for which they do not pay, so the idea of self-support will have to be increasingly emphasized in the Filipino church. "Easy come, easy go" is as true in matters of religion as it is elsewhere. For this reason, if there is to be loyalty to the evangelical church in the Philippines, it must not come as a free gift. There is a danger that American Christians, thinking in terms of the vast amounts given for religious work in America, will belittle the relatively small amounts given on the field. From my own experience, I should say that the members of the churches in the Philippines

give just as much, relatively, as do the members of the home churches. More than that, it may be said that the Filipino church member is generous to the last centavo which he possesses, a thing which cannot be said of all American church members. The Filipino is generous to a fault, not only to the church, but to everything else which claims his attention. The difficulty comes when he has nothing left to give! If religion and the church can be brought to the attention of the people as a desirable and necessary part of life, and if some system of giving could be evolved which would suit the inclination of the Filipino people, there would be little difficulty in the matter of self-support. The budget system has been tried with varying success in different localities and seems to be of somewhat doubtful value; but even though this system fails, we must not be too quick to conclude that self-support is an impossible ideal.

The length of time required before the church in the Philippines can become self-supporting also depends, in part, on the kind of a church which they are to support. If they are to support an American organization with a paid minister, adequately trained, as well as a building with elaborate modern equipment, it will take many years. Is it not possible that the solution lies in another direction? In apostolic times paid ministers were few, if, indeed, there were any at all. Certainly every congregation did not have its own paid minister who gave all of his time to the ministry of the church, nor yet did it have a special church edifice. May it not be possible that while all of these are good, the Filipino church could dispense with them and still be of just as much value in its community? Is it not possible that a congregation could be built up with only an elder, one of its own members, who received no salary for his services in leading the

religious meetings, and an organization as simple as that of apostolic times? They could meet in the homes of their members and their expense would be practically nothing. This is being done with a good deal of success in more than one place, but it is looked upon as transient and unsatisfactory because it is compared with the American church organization and is small and simple by comparison. The members have been taught to be dissatisfied with anything of this kind, and many have been urged on to build and reach out further than they were able, so crippling themselves for years to come.

Sometimes, too, large buildings have been erected, more or less out of keeping with Filipino ideals, and mostly by the aid of foreign money, some of them so expensive that the local membership could not keep up the repair expense, let alone hope to pay for the building itself. This doubtless tends to increase the feeling of dependence and should be avoided as much as possible. In some communities the building of large church edifices may be possible and advisable, but these are rather likely to be the exception. A pretty safe rule would be that the church edifice ought to be in keeping with the public school building and with the homes of the members in the community. We must bear in mind, though, that the large church building may not be as foreign to the mind of the Filipino as it might be to the Chinese or to the Japanese; for here for several hundred years, he has been accustomed to associate religious activity with the monstrous stone and brick structures now in ruins in most instances, and it may be that the rude bamboo hut as a church is more foreign to him than the large and imposing edifice. Many are ashamed to go to the little huts we call chapels when their neighbors who belong to the Roman communion go to the large church, although the latter is often in a state of disrepair.

Another question of great importance is the relation of Filipino and foreign workers. As already noted, there is too much of a tendency to form plans without consultation with, and advice of, the people themselves. As a result they feel that they have no part in the plans and consequently small interest in them, or loyalty to them. Frequently, missionary conventions are held in which there are no Filipino representatives; so it is only natural that they should get the idea that the church is a foreign organization. The Filipino worker must be made at least an associate in the work, and the larger part of the authority must be placed in his hands very soon. Missionaries must consult with the local churches, not only in the matter of their own buildings and organizations, but also in the appointment of missionary helpers, their stations on the field, the budgets raised on the field, and, also, as soon as it may be possible, the administration of the funds coming from the missionary societies. From the point of view of present practice this would seem to be a radical departure, but it is an ideal toward which the enterprise must move. In political life, the government of the United States has been decreasing, that the Filipino might increase. This is just the thing that missionary work must do. It may mean less of efficiency and even some waste in the administration of funds, and it is doubtless just as painful for the American missionary as it was for the American army and government officials to contemplate the idea of being a helper rather than a leader; but it is the only way in which the church can be made an indigenous church.

From the points mentioned above, it follows that, as rapidly as possible, missionary organization must get away from the idea of financial control of the native church. This idea is prominent among the

mission boards and churches at home even today. The spirit of, "You do what we want you to do and teach what we want you to teach, or we will withdraw the support," is decidedly unmissionary and un-Christian. The churches at home who give the money want to know where their money goes and what is accomplished with it. It is only right that they should. It must also be admitted that contributors of mission money do have a legal right to withdraw their funds if not used according to the manner in which they think they should be. But for them to assume that it is absolutely necessary to have their own particular brand of religion reproduced in exactly the same form on the foreign field as it is on the home field, is to be lacking in missionary vision. It must be recognized that, in a great many instances, the people on the home field know relatively little of the needs and conditions on the foreign field; and that work could be carried on with much greater value to the people, if not only the missionary, but also the native workers were more free from money control. This step may be the most difficult of all. It may be that the home boards can never totally relinquish all control on the money which they send out, but there must be greater freedom even at the risk of some waste and lack of management. The money control is a thing which has evil influence on pastors at home, and many are not by any means the prophets which they would be if free from this hoodoo; but it is more serious still on the mission field.

The problem of making the change, once loyalty and responsibility have been built up, is a mere detail. It will be fairly easy to work out plans by which the property held by the various mission boards can be turned over to the native churches. Many plans have already been suggested for effecting this part of the program which need not be discussed here.

These steps will have to be taken deliberately, and the change cannot be made in a day. It took centuries to build up the Roman autocratic religious system in the Philippines. It is entirely likely that it will take many years yet to develop a democratic conception of the Christian religion that will be in keeping with the democracy for which the Filipino people are striving. As their democracy will, doubtless, be different from ours, so their church may be different from ours; but we shall all worship the same Master and feel sure that he is comprehensive enough in His love and wisdom to accept of worship in many different forms and many different ways. We need to have more confidence in Christ, and give Him to the nations, not doubting that His religion will take the form best suited to the bringing in of his kingdom when his spirit possesses men.

Vicarious Experience

T. V. Smith

"Experience" is, in our generation, a word to conjure with. It is flaunted upon the banners of reckless youth; it is made the fundamental category of a new philosophy; it is constituted a fresh source of authority in religion. However one define this spacious term, the most fundamental issue in ethics and social philosophy is between those who believe that each man has a right to it first-hand as defined, and those who are willing that many men should have access to it only second-hand. It is against those who wish most men to be contented with second-hand, with vicarious, experience that this polemic is directed.

In order to avoid the misunderstanding that so brief a paper on so vast a subject makes easy, I

wish at the beginning to enter two general demurrers. The first is that in attacking vicarious experience I am not defending sensuousness, even though I believe that the senses are the final check on all intellectual processes and that even the distance senses—vision and audition—themselves must also come back in moments of doubt to the contact senses—touch and taste and smell. The importance of the past I recognize, and the necessity of sublimation I thoroughly understand. My present argument, however, depends upon no esoteric definition of experience; for I am not now concerned to define it, but to insure that every man shall have a chance at it first-hand. The second caution is that I am not anti-semitic. I shall mince no words about the Jewish founders of Christianity, and I shall not seek to disguise my belief that Jews are not fit to give religion to Gentiles. But I should be as frank, were the occasion different, to say that I think Gentiles unfit to give religion to Jews. I attack dogmatism and intolerance, calling them by their right names wherever found. And if I feel that Jews, whether ancient or modern, are more susceptible to these traits than Gentiles, it is not based upon any racial antipathy but upon the belief that there are certain historic occurrences—for which we are more to blame than the Jews—that have made them what they are. But even if we were wholly to blame for their defects, it would not remedy the situation for us to call their vices virtues and make them the foundation stones of our religion. With these two cautions, I preface this attack upon the whole principle of vicarious experience with the bold declaration that historical religions that emphasize faith and logics that emphasize deduction are natural enemies of the good human life.

Of the two outstanding biblical definitions of faith—"substance of things hoped for," "evidence

of things not seen"—it happened that Christianity was historically seized of the latter and the worse definition, and became a religion of faith in the worst possible sense of that term. Faith became the technique whereby experience was rendered vicarious: saved by faith—from a hypothetical evil; lost by faith—to an actual good life.

Christianity started off, to be sure, with the most direct sort of experience. People will not initially ally themselves with dry bones, though once allied there is in man that perverse loyalty, that natural inertia, that will stay attached through many buffetings of fate. Jesus Himself was not a man of faith in the sense Christianity was to accept. He spoke not out of the lore of Scribes and Pharisees; and used seldom, and then very discriminately, the law and the prophets. While early disciples were to speak "the things they had seen and heard," and later disciples were to speak of what they had heard that somebody else had seen, Jesus Himself fed upon a meat they knew not of, and talked of what he felt and knew. What was true of Him, the teacher, was almost equally true of Paul, the founder. Though his initial experience was of seeing and hearing, it was so close and personal that Paul must later talk in vivid terms of eating the body and drinking the blood of that hallucination that blocked his way to Damascus and changed his whole course in life.

Certainly then not against Jesus, and only with great qualification against Paul, can the charge be made that they built their own religious convictions upon vicarious experience, or tried to content themselves with its meager nutrition. For themselves they claimed the best; but for others they were willing to allow much less than the best. Jesus differed in two important regards from a good man of to-day. First, though applying the term good to about

the same things, he postponed the enjoyment of these goods to a life that the modern man has no adequate reason to expect. Second, he was willing that only a small proportion of men should *ever* have access to these goods, as is indicated by making his ideal a God who had power enough to order it otherwise but would not. Both these differences are entirely favorable to the modern; and constitute the solid ground for our claim of ethical advance—an advance that my argument definitely assumes and exploits.

Who steals a human's purse, steals trash; but who steals a simian's impulse to discover reality for himself without interdiction or discouragement steals the fundamental right of human nature to grow. This right St. Paul set out deliberately to steal—though, of course, he rationalized it into being for the good of men, the victims. Satisfied with his own first-hand contact with religious reality, he set about to make everybody else be satisfied with it second-hand. And so, "if any man preach any other gospel unto you than that ye have received from me, let him be accursed." While growth was recognized as desirable and necessary up to a certain point, St. Paul thought he had reached that point. For others to outgrow his growth was mortal sin. This was a characteristic attitude of the New Testament writers. The canon itself closes with the significant and portentous warning that to add to, or to subtract from, the experience therein set forth would bring eternal woe. Over the doors of the so-called kingdom of God these Jewish dogmatists traced the doom of growth: renounce hope all ye who enter here.

We laymen, then, must join critics in appealing from Paul and the apostles back to Jesus. But unlike many who join in this cry, some of us laymen know in advance that even in Jesus we shall not

find growth for our souls. For he, too, was a Jew; and the Jews are too practical-minded, too self-made, too eternally subject to persecution to acquire the personal modesty and intellectual humility necessary to tolerance. Though Himself unwilling to follow accepted leaders, Jesus was most willing to become a leader and to pre-digest all experience for those who followed Him. In words that spell utter death to experimentation and genuine growth, he declares: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me"; "I am the bread of life;" "I am the living water;" "I am the light of the world;" "If I be lifted up, I will draw all men unto me." Such claims can, as every reader of the gospel knows, be multiplied indefinitely. This Jesus may not have been the real Jesus. There may, indeed, be more than this even to the Jesus of the gospels. But there *is this* to the Jesus of the gospels—and he is the only Jesus that we know.

His pretension to mediate all our experience as the vine does the branch is but the warp of which the claim to vicarious atonement is the woof. Having accepted the latter principle, we ought not to be surprised that one who took all our suffering upon himself expects in return that we draw our living through him. A psychological law of compensation more inexorable than Emerson's cosmic law, works to keep relatively intact the unity of life, whether of men or Gods. Whoever bears more than his share of suffering will compensate himself by more than his share of the goods, and something got for nothing often costs more than it is worth. In an economy where the principle of vicarious suffering is accepted, wisdom advises this motto, *Caveat homo*. That the blessedness of vicarious atonement has as its psychological counterpart the poverty of vicarious joy is strongly suggested by the fact that historically those who have most in-

sisted upon the one have come explicitly to accept the other. It was a familiar Calvinistic dogma, as stated powerfully by Edwards in "Early America," that no man was fit to be saved until he could get satisfaction out of being damned for the glory of God. And not only must one contemplate with pious equanimity his own hypothetical roasting, but he must acquiesce enthusiastically in the actual damnation of the majority of his fellows.

I have never felt that we Campbellites set full store by the doctrine of vicarious suffering. Our roots are too much in John Locke and in the rationalism for which Campbell came to speak. We have, I think, flirted with the principle rather than eloped with it. But that it is not safe to flirt with those who propose to show you a grand time free of charge is indicated by the fact that while we merely dickered with those who offered to bear our suffering for us, they actually extracted our native sources of joy.

The way whereby this came about is familiar. Our historic rationalism has made us a bit suspicious of emotional experience in religion. We retained the Eighteenth century distrust of "enthusiasm." The stern conservative Campbellites among whom I was reared in the Southwest smiled condescendingly at the fervor of their religious neighbors and sometimes boasted in select circles that the mere stolid presence of half a dozen of themselves sitting together at a Methodist revival would effectively chill what the enthusiastic neighbors liked to call the work of the Holy Spirit. But what did they have to put into the place of this first-hand experience of the Methodists? They had nothing but words, words, words; and they liked to affirm that even the Holy Spirit exerted Himself only through written words. That is, while the Quakers through their "inner light" and other religious peo-

ple through "feeling" or "conscience" retained something of a first-hand access to reality in religion, the disciples made a literal surrender of their spiritual birthright—the right to find religious significance in their own intrinsic experience rather than in the verbally canned experience of primitive aliens, long since dead. Faith was a sort of word-fest, for it came by hearing the *Word* of God. The very insusceptibility of the disciples to superstition served to throw them into a superstition that was more fatal to religion than that on which they kept their eyes—into the superstition of believing that a religious man can live upon words alone. Jesus Himself had prescribed this way: "The words that I speak unto you they are spirit and they are life." St. Paul had declared the man of God completely armoured for this world when his quiver was well-filled with these same words. And St. John had indicated that in the beginning was the Word, that it was with God, that indeed it was God. Like the savages in Africa who tried to duplicate Stanley's evident pleasure in a book by actually eating it when his back was turned, the disciples became modern Tomlinsons, each filled with a "stook of print and book" but unenlightened by any indigenous religious soul. Stooping superiorly to pull the mote of emotionalism out of the eyes of their brothers, Campbellites caught full in their own eyes the passing beam of bibliolatry.

How seriously we sat down to this Barmecidean diet is humorous were it not spiritually so tragic. I once heard a disciple minister in all the dignity of piety declare to an admiring audience of poor undernourished tenant farmers: "David said, 'I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.' *Therefore* we are the happiest people in the world." True, that minister was not heavily oppressed with intelli-

gence. But only last month I had a letter from a disciple who is acting president of a great state university, in which occurred this sentence: "The reason I have an abiding faith in the final triumph of democracy is that the greatest character in human history was the greatest democrat that has appeared on this earth." Even if one granted his assumption that Jesus was a great democrat—an assumption which, I think, states about as nearly the opposite of the truth as is possible—still I submit that this educated bibliolater has given worse than no reason for believing in the triumph of democracy.

And yet there is one condition, I must admit, on which both of these examples quoted may be regarded as having logical validity; and that is the assumption that experiences—say of David or of Jesus or of whom not—can be transferred to another person without losing its flavor. That is the principle of vicarious experience in its pure form. Outside, however, of a sickly sort of mysticism whereby our personalities can be fused through Christ with God—a species of fuzzy-mindedness to which disciples have not been prone—the only other *modus operandi* for this principle of vicarious experience is through words. Disciples were practically forced to become verbalists in order to present any religious front at all.

In defence of our heroic attempt to seize upon religious reality by eating the words of those who claimed sometimes to have merely peeped in on the hinderparts of deity, but sometimes to have felt the very pulse of God, let it be admitted that words are magic things. With twenty-six puny letters we put down in black and white the gamut of human emotion, the profundity of human insight. But this magic of language depends upon certain psychological principles that we know now how to formulate

with some precision. A concrete non-verbal context must be shared in common by the writer or speaker and the reader or auditor, else words that were like coals to the writer are mere blotches on paper to the reader. Words acquire meaning only as conditioned responses, largely emotional. Words as stimuli can never mean more than prior association with their active context makes possible. Had we been with deity, then a revival of the words might revive the experiences. But we had not been with deity, we were seeking Him. And these New Testament dogmatists by denying us the right to experience God except through their verbal prescription effectually deprived us of the power of understanding those very prescriptions themselves.

Even though their own experience was genuine and very deep, wisdom did not die with them. Indeed we have enough native tendency to regard all insight as ending with our little glimpse without reinforcing that religiously suicidal tendency with imported dogmatism. Such teachers hinder rather than help us in our Research Magnificent.

There is no room in our world for a religion of faith—when faith is made to mean substitutionary living. This is not the only conception of faith, of course; but it is the conception exploited by historic religions, and most of all by Christianity. Faith, to those of us who in friendship survive the onslaughts of Fundamentalism and the more dangerous intrigues of a complacent half-radicalism, will mean no vicarious living, but a venturesome attitude toward the future upon the basis of one's own criticized experience. Instead of faith's being an enemy of, or even a substitute for, knowledge, it will become a stage in the knowledge-process that will nerve a man to proceed upon the dangerous experiment of verifying his own guesses. It will mean willingness to work and dare to the end of the day,

and then courage to face final personal defeat stoically if only the last flicker of one's expiring candle furnish a surer foothold for the comrade ahead. Based on living experience, such faith will be self-inspiring, self-renewing. An open mind, a social sensitivity, a free society—these are the background and conditions of the faith of a modern man rather than enveloping creeds, overshadowing deities, and parchments that are inhibiting to the extent that they claim to be inspired. Such "faith" as a recent philosophical writer has declared, "is not evidence for the unseen, but willingness to search for that which we hope to see."

A Letter from Nanking, China

By Clarence H. Hamilton

The University had the largest commencement in its history this Spring. Fifty-three graduated from the senior colleges, ninety from the junior college, and about a hundred more from lower departments. It fell to my lot this year to be chairman of the committee on commencement arrangements. The experience was educative as it made me realize how many groups of people are involved in such an event. I had dealings with every department of the University. It was interesting to see the Chinese members on the committee working on the problems of etiquette involved, especially when it came to the seating order of our honorable official guests upon the platform. "Who shall we seat in the middle of the front row?" I asked, "the civil or the military governor? Which takes precedence in rank?" My Chinese colleague knitted his brows. "The civil governor really should take precedence," he said, "for in China the civil has always been regarded higher than the military. But in the present day these military fellows have pushed themselves into

a position of prominence that doesn't belong to them. If it were a matter of first we would have to put the military governor highest. But let us fix it this way. Put both the civil and military governors in the middle of a row of eight chairs." And so we did. A new feature in our commencement this year was the use of caps and gowns by the presiding officer and the speaker and the deans and heads of departments. Sarvis, as acting president, cut a quite impressive figure as the dispenser of diplomas. The Chinese appreciate ritual and traditionally have known considerable emphasis on its use. So I am inclined to think that this beginning of academic costume on our commencement platform means a movement which eventually will spread until it engulfs the whole faculty in its black folds, despite the protests of the usual element who exclaim against it as fol-de-rol and stuff and nonsense. As to the gowning of all our students, that is a matter which will depend upon the pecuniary condition of the institution.

An event happens just now in Nanking that makes vivid and striking the great educational change that has taken place in the country during the past twenty years. The National Educational Association is holding its annual meeting. A great feature is a huge exhibit of educational appurtenances and school productions. Sarvis and Dean Westbrook of Shanghai College and myself saw part of the display yesterday. Very fittingly this section was housed in that part of the city where stood formerly the tens of thousands of examination stalls which formed so conspicuous and picturesque a feature of the old educational system. With the exception of a hundred stalls left as a memorial the rest have all been torn down, and the immense tract of land made available for the erection of buildings of a public nature and a park. As we entered the

first building our attention was called to a table with some simple articles lying on it. When we looked we saw that they were the materials of the students of by-gone days. There were the brush pens and the ink slab, books printed with characters so fine that one wondered why the scholars had not all lost their eyesight; the candle which furnished the "midnight oil" as well as the heat to keep the tea warm that was fixed in position over it by a frame which supported a toylike tea-pot. The books were the inevitable four books and five classics. Then we went in. Before us were spread all the evidences of modern ideas and methods in education, set forth in graphs and charts and pictures and objects. Handwork from all over China with Japan, Java, Mongolia and Tibet thrown in, astonished us with its excellence and variety. Everywhere were all sorts of efforts in art, pictures in crayon, water colors, oils, all chiefly imitations of western subjects, of course with widely varying degrees of success, but mute evidence of a vast amount of craving for those kinds of values for which art stands. The agricultural department showed seeds of all sorts, improved cotton fibres, silk-worm cocoons and raw silk, and sundry adaptations of Chinese farm implements. Publishing houses displayed the latest educational books in both Chinese and English. There were so many and such good things to look at that I came finally to have the same sense of bewilderment which I remember experiencing at the St. Louis World's Fair. Truly China's awakening is a solid reality. Most of the visitors were young people, many being doubtless of the thousand delegates in attendance on the sessions of the Conference. But here and there one saw a scholar of the old type bending with puzzled expression over objects utterly strange to his classical mind, reading with almost pious care the characters which told of things his

generation never knew. Judged by the standards developed in our Western experience one might, of course, find many things to criticize about this exhibit. But considered as one of the earliest attempts at this sort of thing it was really a matter for admiration.

Although we have been here in Kuling but a few days I have already attended one of the numerous conferences that always take place here. Delegates from colleges all over China met to discuss problems of international relationship. There was much to expand our vision, to stir up new thoughts, and some things to create searchings of heart. For all present were personally involved in the problem of inter-racial contact, and questions concerning the relations between Westerners and Chinese in the very institutions from which we came were frankly and fearlessly discussed. A national consciousness is growing and sensitive among the Chinese teachers and students, as well as among intellectuals outside the specifically scholastic sphere. It raises many delicate and difficult problems in connection with our work in both church and school. There is the feeling on the part of the Chinese that the foreigner just naturally tends to dominate everything, often unconsciously, and that while he often speaks of making the work indigenous and raising up Chinese leaders, he really is hesitant about delegating responsibility because he involuntarily assumes that the Chinese are an inferior race. While the foreigner listens to what the Chinese has to say, the suggestions of the latter do not weigh as they should in the final judgments which determine corporate acts and policies. On the other hand the foreigner is inclined to feel that the Chinese do not appreciate the quality of the standards which he deems necessary for the work, that he must hold off from delegating full responsibility until he is sure

that the norms which he has laboriously built up and which may seem to him the best contribution he can make in the institutions for which he labors, shall not be dropped and swept away in the process of putting some Chinese in a position of responsibility. Both sides may quite conscientiously take positions distasteful to the other. Under the circumstances it requires a full practice of Christian charity to continue side by side in the same work.

SECRETARY'S NOTES

The headquarters of the Institute during the Cleveland Convention, October 14-19 will be the Hotel Cleveland. Several of us have already engaged rooms there and there will be a sitting room specially provided for our members. It will be a good opportunity to introduce new members.

The annual dues for 1924-25 are now due. It costs money to publish the Scroll and to carry on the necessary correspondence of the Order. No salaries are paid and no bills are rendered for office work.

The annual meeting in July was conducted according to the program printed in the last Scroll. The attendance was good but should have been better. Several of the papers are printed in this issue of the Scroll and others will appear later.

The President, Secretary and Editor were re-elected. John Ray Ewers was made Vice-President, and Samuel Kincheloe was elected to the newly created office of Assistant Secretary-Treasurer.



THE SCROLL

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Editor.....Winfred Ernest Garrison

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The Ghosts of Alexander Campbell

W. J. Lhamon

The days of superstition are gone. None but great men are now allowed to have ghosts. Lincoln "walks at midnight." Roosevelt, leader and terror of the Republican party, comes back, sadly reduced, in LaFollette. Wilson's great shadow still broods over the small chickens of the Democratic party.

Alexander Campbell was great enough to abide with us in ghostly ways. He was a real scholar in his day, a real preacher, a voluminous writer, a debater, a knight errant of reform, an iconoclast, and a leader in a measure, if not great, not mean.

His ghosts linger. But they are the receding ghosts of a receding age and the best of them have been outgrown. All of them are interesting, and so are fossils.

Alexander Campbell was a scholar. He had the instincts, the taste, the mental acumen of the scholar. He could discriminate. His mind was analytical. He loved truth and willingly paid the price of its attainment in patient research and the price of persecution in its declaration. He revered learning. He faced facts. He was not afraid to break with tradition. His "rules of interpretation" are indicative of his scholarly leaning. Briefly stated, these rules call for the authorship, date, place, occasion and audience of any unit of writing; the character of the writing, whether literal or figurative; figures to be interpreted as such, but not beyond the author's meaning; common usage to control the meaning of words; and the same rules precisely to be applied to the Bible that we apply to other units of literature. Here in germ is the higher criticism. The term is a later one, but Mr. Campbell was a pioneer higher critic. His critical instincts led him further. They led him to his noteworthy "Sermon on the Law," in which he distinguished between Moses and Jesus, between law and gospel, between the Old Testament and the New. For this he was accused of "damnable heresy,"—another proof of his scholarship, may be. He studied Latin, Greek and French. He read many commentaries. He founded Bethany College. In his debates he covered a wide field of the learning of his day, especially in history and theology.

But all that was a hundred years ago. Meanwhile whole sciences have been born and have grown up into maturity and ruggedness. Darwin's *Origin of Species* appeared in 1859, just seven years before

Mr. Campbell's death. Since that date the evolutionary hypothesis has dominated every department of historical and scientific thinking. Back of it lies the inductive method, challenging, directing, compelling the thought of the age. Both geology and biology call for untold millions of years. Ethnology declares that man has been on the earth many tens of thousands of years. The study of religion has taken its place by the side of other sciences, and has changed our thinking mightily. Development meets us everywhere. Even Bibles grow. In the Old Testament for instance we have the evolution of a literature, a system of laws, a sacerdotal order, a sacrificial cult, in short a tribal religion developing into a national one. Even the Hebrew thought about God was not the same from age to age. Henotheism slowly gave place to monotheism, and a higher order of monotheism came with Amos and Hosea, Isaiah, Jeremiah and Jonah.

To the whole of this developmental process Mr. Campbell with a stranger. To him the Bible was from first to last a dead level of divine revelation. He failed to apply to any unit of it his own canons of criticism. He began as a scholar and critic; he stopped short less than half way. He insisted on "rightly dividing the word," but practically he got only as far as the two covenants and the book of Acts. In the Old Testament he failed to distinguish between folklore and fact; between poetry and prose; between the priestly and prophetic portions. He made no study of apocalyptic literature as such, and he treats Daniel and the New Testament book of Revelation as prophecy in the popular sense,—that is, church and world history foretold to the end of time. Dating from the "he goat" in the book of Daniel, he discovered that Christ's second coming will be in 1966. His argument is typi-

cal of the kind. Forty pages or more to prove that he is right and all other premillennialists are wrong! Surely if the modern viewpoint has convinced us of anything it is that the architect of the universe is not building history according to any such eschatological blue-prints.

Mr. Campbell uses the Ussher chronology clear back to the Genesis story of creation, and he seems to trust it implicitly. As to the Genesis cosmogony, he interprets it literally. There was a fiat, six day creation. Adam and Eve never were infants. Language was a direct revelation from God to Adam. The serpent really stood on his tail and talked to Eve, deceiving her about the "forbidden fruit." The stories of the patriarchs are taken as historical, and there is no doubt about the great ages of those worthies, spite of the fact that the Septuagint adds a hundred years to each of a half dozen of them. Mr. Campbell speaks of them as "great and learned," and he thinks that Enoch was "the most enlightened and perfect man that lived during the first two thousand years of human history, and the most gifted teacher of science and morals." He thinks that Enoch wrote the apocalypse that bears his name, never dreaming that it might be, and not knowing that it must be, a pseudonym.

Enough has been presented to show how wide is the gap between Mr. Campbell's type of scholarship and that of our day. He was much in advance of his own day. He is desperately antiquated now. He introduced the A B C of the inductive and historical method of approach to the Bible, and there he stopped. Rather, there he fell back into traditionalism, literalism and dogmatism. There he parted company with the microscope and telescope, the crucible, the laboratory and the museum,

and in a word, with the inductive method. We do not blame him. Science was in its infancy. The historical method was in its infancy. Biology, geology, sociology and archeology were all infants, and Mr. Campbell had a line of wise and full-grown patriarchs to put over against these infants. He stayed with his patriarchs, and we inherit in him only the ghost of a scholar.

Mr. Campbell was a true knight errant in the cause of primitive Christianity. He had the spirit of chivalry and the endurance of a prophet. He submerged himself in his cause. He was willing to count all things but loss that he might win back the Christ and the church of the New Testament. Twice under persecution and in sorrow he sacrificed the bonds of churchly kinship. He was a Presbyterian by birth and training; he became a Baptist by choice; but he went out at last like Abraham, not knowing whither he went. One thing he did know; he knew at whatever hazard his time and his talents should go to the restoration of that order. He preached it. He wrote about it—he wrote voluminously; he established a printing press of his own; he founded Bethany College; he published a monthly magazine; and he held debates, all in the interest of “the ancient order of things.” In some ways he became more than the knightly promoter of what we now term “The Disciple Movement”; he became the Don Quixote of it, tilting jauntily at some things which in later life he advocated. He labored on the hypothesis that the church as presented in the New Testament is static, and that the New Testament itself is a complete and final revelation from God of all things pertaining to the faith, the practice and the polity of the church. He looked on the New Testament as the final literature of the final church, whereas

scholarship has come to regard it as the incipient literature of the incipient church.

Mr. Campbell and his co-workers discovered and adopted the first creed of the first church. But they also adopted as a kind of unwritten, secondary creed the phrase, "Where the Bible speaks we speak and where the Bible is silent we are silent." Another catch-phrase was "To the law and the testimony"; and still another, "The pattern shown in the mount." Such phrases were effective two or three generations ago but they get nowhere to-day. So many people use them under so many varieties of interpretation that the intelligent public has grown wary of them, and is turning—either away from the Bible entirely, or else to the specialists in biblical matters to find out what the Bible really says when it speaks. But Mr. Campbell made great use of them. The Bible says nothing about such titles as Rev., and D. D., it says nothing about Bible societies, or missionary societies, or settled and salaried pastors. Such things were therefore unscriptural and evil. The list might be increased indefinitely, and some of Mr. Campbell's followers have turned his argument against church organs and instrumental music in worship, and even against the singing of tenor and alto with the aid of musical scales.

Mr. Campbell began the publication of the Christian Baptist in 1823. He was then in his verdant thirties. This is how he talks about Bible Societies. He says "they are the most specious and plausible institutions of this age. . Every Christian who understands the nature and design, the excellence and glory of the institution called the church of Jesus Christ, will lament to see its glory transferred to a human corporation. The church is robbed of its character by every institution merely human, that

would ape its excellence and substitute itself in its place." Similar statements abound relative to missionary societies. He even resorts to clumsy satire in his opposition to such societies. Fortunately we have now but the tattered ghost of those far-away thirties, locally strident here and there.

Fortunately also Mr. Campbell himself outgrew himself; he grew so far and so fine as to become the president of our first missionary society, though the Bible is "silent" with respect to that society. Evidently he abandoned his early assumption that there is but one divine and scripturally authorized unit, namely the local congregation with a plurality of elders and deacons. D. S. Burnet in his preface to the eighth edition of the Christian Baptist apologizes for such teachings as are indicated above and quotes from Mr. Campbell's later writings in the *Millennial Harbinger* in proof of his correction of himself. If he could have known in those early years what the Bible really is; if he had had more of the love of Jesus and less of legalism in his ardent soul; if he had been more a prophet and less a rabbi; then his leadership would have been less polemic and more broadly constructive, and we should not have minor sections of our brotherhood camping with him where he camped in 1824 and refusing to march with the Lord's militant host in 1924.

Early in his career Mr. Campbell became a debater. In 1829 he met Robert Owen in a debate on the evidences of Christianity. He met Walker and McCalla and Rice on the subject of baptism. In his debate with Archbishop Purcell he defended the whole ground of Protestantism against the claims of Roman Catholicism. Most of these debates are in a limited way historical. They were noteworthy and effective in their day. They would be

far less so now. They brought Mr. Campbell into prominence. He won the admiration of great audiences and became rapidly famous. As he advanced his cause advanced, and the "primitive order of things" become prominent as he became prominent.

But on the other hand the arena had a sinister subjective effort on the champion himself. There is a psychology about debating that none but an angel could escape. The debater must assume not that he seeks truth but that he has the truth. The stakes are up, and he is bound to win. He seeks proof. He magnifies here and minimizes there. He runs a line of texts, too often whipped out of their contexts and into his scheme. He becomes biassed. He assumes that religion has its limitations in logic and dictionaries, and that the citadels of conviction may be stormed and taken by a proper chain of chapters, verses and Greek lexicons. If religious debates can be won, Mr. Campbell won his. But Presbyterianism was so much bigger than Dr. Rice that it went right on growing, and Roman Catholicism was so much bigger than Bishop Purcell that it never felt his defeat. Religious errors are not ended by religious debates, and it is not at all certain that truth is ultimately promoted by them.

Meanwhile Mr. Campbell acquired something and lost something. He lost the academic spirit and he acquired the habit of debating, pen in hand. Much of his writing is polemic. There is an opponent in the front pew. Mr. Campbell states his position for him, and Mr. Campbell refutes it. In the Christian Baptist there are thirty-two essays on "The Ancient Order of Things," and they all smack of the arena. One misses the atmosphere of research. All has been found out; all is stated; and it is final. One feels that Mr. Campbell's leadership would have been more enduring had he left

something for his followers to discover. Grant that the times called for this,—that is, for just such a man with just such a message and manner, and that Mr. Campbell met the call as only a great man could. Gladly grant it; yet the fact remains that the shade, the ghost, of the debater is with us still. We assume that we are right and can't be wrong, and we have our chapters and verses lined up in battle array for defensive and offensive proof of it. To be sure we are not quite so intrepid as we once were. That shade is receding, and we are gradually finding our way back into the really academic mood where Mr. Campbell found himself when he gave such ready assent to his father's noteworthy document, the Declaration and Address, and when he preached his Sermon on the Law.

There he was—a young man, fresh from the university, with an open mind, a spirit of research and the intrepidity of a prophet. It is what he had in germ in those early years that makes him precious to us. As a germinal matter he saw clearly the necessity of the original, apostolic, confession of Jesus, but he did not see the impossibility of his proposed restoration of the apostolic church under nineteenth, or twentieth, century conditions. As a germinal matter he saw clearly the necessity of getting away from the traditional creeds and dogmas, but he did not see the need of theological reconstruction age after age. As a germinal matter he saw clearly that Christian union is the way to Christian conquest, but he did not see that the way to union involves the broadest charity relative to names and forms and sacraments and politics. Occasionally what was germinal broke through his crust of legalism, and then one may look for a Lungenberg letter; or he throws the Lord's supper open to the unimmersed; or he founds a college; or he

becomes the president of a missionary society. It is a profound misfortune that this Campbell, the one whom I term *the germinal Campbell*, so buried himself in his own writings that many thousands of his followers have never found him. The real grave of the real Campbell, the Campbell we must ultimately love and cherish, is not in Bethany West Virginia, but in the Christian Baptist and the Millennial Harbinger. There he lies buried under the polemic advocacy of an impossible "ancient order of things"; there the preacher is lost in the debater; there we miss the man of the free spirit, who, as Vachel Lindsay says:

"Stepped from out the Brush Run meeting house
To make the big woods his cathedrals,
The river his baptismal font,
The rolling clouds his bells,
The storming skies his waterfalls,
His pastures and his wells."

Vicarious Experience

Among the spicy experiences at the summer-meeting of the Institute was a paper which, in a most entertaining, original and even shocking style, took up the question of the nature and authority of Jesus. We go to the Institute, expecting to be shocked, but when we smelled "incense" in Ames' church and when this doctor of philosophy, who read the paper, made his deliverances we were outraged!

Later we learned that this brilliant young man, who fired the incense and wrote the paper, hailed from a remote part of the kingdom where he had been reared amid the most orthodox teachings, this wild departure from the ancient faith, "once for

all delivered," being the far-out swing of the pendulum. He will come back and his unusually keen and clever mind will be of large value among us.

As I recall, he made two serious charges against Jesus, first, that Jesus was a Jew and, second, that Jesus was an egotist. He seemed to feel that he could not give his free loyalty to a Jew and to one who thought so highly of himself. Why hate the Jews? I heard of a man who wished to gain trade by capitalizing the Ku Klux sentiment in his little burg so he placed a sign over his store front reading: "I am a 100 Per Cent. American. I hate the Jews, Niggers and Catholics." A Jew down the street went him one better, for he put a sign over his store which read: "I Am a 200 Per Cent. American. I Hate everybody."

Jesus had to appear in human form, whatever your theory of incarnation. Would you prefer to have had him as a Russian, a German, a Frenchman, a Yankee or a Texan? Since he must come clothed in human flesh, why not appear as a Jew as well as anyone else. The Jews certainly seem to have their limitations. They seem to be masters of the art of making themselves disliked; but they also have a rare capacity for any particular line which they take up. Hillaire Belloc calls our attention to the fact that when a Jew goes in for money, he makes money; when he goes in for the violin, he makes a success of that; and when he goes in for science, he wins there. He forgets money when he devotes himself to art or science. Look at Steinmetz. When a Jew goes in for religion, he makes a success of it. Jesus surely made a success of it. Renan and all the world, except our friend, perhaps, would agree to that. Then why get off the track because Jesus appeared as a Jew? No sane man would say that the Jews are alone the religious

geniuses of the universe, but they have surely given the world enough men and women of high and noble religious quality so that we need not become excited because Jesus was a Jew. It strikes me as a very superficial argument, particularly in these days when real scholars are trying to overcome race prejudice.

The second charge, that Jesus was an egotist, need not detain us long. Great men and women, while humble, like Newton, have always been aware of their outstanding quality, like Roosevelt and Gladstone. Jesus was great, superlatively great. Therefore, a man who knows the world and the ways of men, should not refuse his loyalty simply because Jesus was egotistic. He *was* the Light of the world; he *was* the *Water of Life*, He *was* the Good Shepherd; he and God *were* one; he does live now. These are supreme facts which we know by experience. Why become excited and refuse his authority because he knew and asserted his greatness? Humility is beautiful in its place; *self-conscious superiority* is magnificent in its place. True, noble, splendid in His service and His teaching; superb in His death, why quibble over such an inconsequential thing as his egotism? "To know and to know that you know—that is power." Again it appears as only a superficial criticism. The fact remains that Jesus made good. That is enough.

JOHN RAY EWERS.

* * * *

To Dr. Ewers' comments on the paper on "Vicarious Experience," which was published in the October number of *The Scroll*, the Editor takes the liberty of adding a single consideration having to do, as it seems to him, with the more central thesis of the paper. The original writer was chiefly interested in making the point that religion is real.

as life itself is real, only in so far as the individual has an experience which is truly his own, and that no approval or admiration or acceptance of another's experience is an adequate substitute for first-hand contact with reality. This seems to us very well worth saying; so well worth saying that there is even some justification for saying it in rather shocking fashion. The words "vicarious" and "substitutionary" have loomed too large in Christian theology. The motive of the use and over-use of this concept has doubtless been to honor Jesus. But his work is belittled rather than exalted when it is represented that the best thing he did for men was to embody certain attitudes and pass through certain experiences so that men should be saved the trouble and pain of having their own experiences. Jesus' consciousness of oneness with the Father, His life of sacrificial service, His breadth of unselfish sympathy, his deeply intelligent insight into the meaning of life, are not best understood as experiences which he had in order that we might be spared from having them. To represent Christianity as an effort to limit men to the appreciation of his experiences and to cut them off from the possibility of experiences as fresh and primary as were his, is to make it a mere system of pale reflections and dim shadows, beautiful, perhaps, but lacking in reality.

There have been whole volumes of theology written and enormous numbers of sermons preached on the basis of such a theory, and we are grateful for a trenchant criticism of this procedure.

But it does not follow from the fact that each man must have his own experience that he must have it without the help or guidance of anyone else who has been over the road before him. One who enjoys pictures, is, in so far, enjoying only a repre-

sentation of reality; he is having a "vicarious experience" of the artist's sense of beauty. Some never get anything else. They are the ones who mouth the vocabulary of art but do not penetrate to what lies behind the words. But there are others, millions of plain persons, who have no genius for creative art, who are capable of a genuine and personal experience of beauty when the artist has shown them the way. For them, the artist's conception and his thrill are not substitutes for a contact with the reality of beauty, but a means to the attainment of it.

The comparison is inadequate; but Jesus performs some such function in the religious experience of men. He finds for us a way to God which we could not find for ourselves, but which we can follow for ourselves when He has shown it. If He says, with apparently supreme egotism, "I am the way," He also says, "Follow Me." Which is to say, I can show you how to go, but you must do your own walking. Jesus Himself, for all His supposed egotism, was constantly insistent that men should see and feel and walk for themselves. He was the original opponent of the idea of "vicarious experience."

SECRETARY'S NOTES

A distinguished preacher recently classified church members into workers, shirkers and jerkers. Isn't the classification applicable to other people, too?

"Youth means faith in yourself, joy in your work, trust in your fellows and enthusiasm for the old world you live in."—Rainsford.

Mrs. D. R. Lucas died recently in Indianapolis. It is a strange feeling which comes over you when

you read of the death of some good soul like her whom you have known for forty years.

Clay Trusty is dead. He was a man of intense, restless activity, full of courage, wit and faith to the last. He was the kind of man who made wonderful friends because he was such a good friend himself. The fellowship of the ministers in Indianapolis can not be the same now that he is gone. He died October 20.

A member wrote recently saying his name should be dropped from our roll because he is no longer in the ministry. At the same time he expresses regret. The fact is many members of the Institute are not ministers, never were, never expect to be and never could be!

The following excerpts from a letter from John Hirschler will be appreciated by all the Fellows. He is with the Y. M. C. A. in Honolulu.

"You will be surprised to learn that money does not grow on trees in Hawaii. There really is no reason why it should not as every other thing you might mention can be found in some form on trees or on something that grows very much like trees. I mention this matter to you because I believe you will be able to understand and, what is more to the point, please explain to some certain member of Campbell Institute that for this very reason I will have to be delinquent in my dues which should have been paid some time ago. This explanation may not be satisfactory and I fear it sounds a bit fictitious but if you can allow it to serve the purpose you may believe the story or not, as you choose. Just say that three iron men can not be found in all Hawaii. The volcanoes say "It is not in me" and even a daily dozen of earthquake shocks cannot bring them up.

In spite of all the other things I am doing I find time for a little work: Beside my work at the "Y" I am principal of a small school for boys."

R. E. Elmore, of the Christian Standard, has written for information concerning the origin and purpose of the Campbell Institute. We were very glad to furnish authentic information in the form of the little folder printed sometime ago and to send a copy of the *Scroll*, etc.

It would be a good thing for the Institute if a man like F. D. Kershner were to join it. He is an enlightened man. He reads the New Republic, the Nation, and the Indianapolis Daily News. He likes to talk with men with whom he differs. He appreciates the lobby of a convention. In fact, he knows what such gatherings are for and where the freest waters of the streams of life flow. A dozen enlightened conservatives of his type would add variety and flavor to the Institute. They are hereby invited to join if the twelve can be found.

The meetings of the Institute during the Cleveland Convention were held in the Cleveland where our headquarters were. Every night after the evening program of the convention a large company gathered to discuss live issues. The war issue and open membership elicited the liveliest talk and it was hard to get every thing said between ten o'clock and midnight. But it is a good custom, now well established through several years. As the conventions become more mechanical and secretarial, meetings of this kind at sunrise and at midnight become more vital and significant.

At one session of the Institute the following persons were present: E. M. Bushong, W. G. Eldred, Harold Barr, S. W. Slaughter, W. M. Long, R. M. Deskins, A. T. Whitt, Carl Agee, Abner G. Webb, D. H. Starns, R. E. Dew, W. P. Reagor, C. S. Link-

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Editor.....Winfred Ernest Garrison

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The Committee on Recommendations

Frederick A. Henry

The agitation for a democratizing amendment of the Constitution of the International Convention of Disciples of Christ must not be cried down. It presupposes, of course, that the Committee on Recommendations is a sort of Star Chamber tribunal. People naturally resent government by oligarchy.

Thus far the remedy sought has been along the line of enlarging the control of the general membership over the business of the Convention. To some of those who wrestled together over the

framing of the present Constitution it appears that relief may better be sought in a different quarter.

The old contest between the advocates of a delegate convention and those who opposed any change from the practice of holding annual mass conventions of Disciples was finally compromised, or rather, was happily adjusted, to the satisfaction of all concerned. The solution thus reached combined the retention of the mass meeting idea with the addition of the principle embodied in the Committee on Recommendations, which is substantially a delegate body. Neither one can commit the whole body of Disciples to any utterance in Convention without the concurrence of the other. In other words, a mutual veto is exercisable upon any form of pronouncement by the Committee on Recommendations alone, or by the membership of the annual Convention alone.

This reciprocal restraint is accomplished by the provision of the Constitution that all resolutions shall be referred to the Committee on Recommendations without debate, and when reported out they can then merely be voted up or voted down, or recommitted.

This would seem to be a pretty stiff bridling of the Convention were it not that its entire membership never exceeds one per cent of the whole membership of the churches. Even this small representation is very largely local and derived from the immediate vicinage of the Convention seat. Quite properly it has been asked why Disciples generally in the Middle West, where they are strong, should be bound by the resolutions of a comparatively few assembled in convention in some border city and composed chiefly of those who live in that region. The answer is that such an as-

sembly may be representative enough to veto any proposed collective utterance, but not representative enough to speak affirmatively for all their brethren.

On the other hand, the Committee on Recommendations is composed of members chosen very judiciously and fairly from all over the continent. Of them it may well be said that they are truly representative, although perhaps too few in number to be entrusted with the power to speak the sentiments of their whole constituency. They, too, should be regarded as qualified at least to interpose a veto on any inconsiderate pronouncement, even though they cannot be given the whole say.

Now for a constructive proposal by way of remedy for well-founded complaints. Make the Committee on Recommendations more accessible and open in its deliberations. Have a committee room commodious enough to accommodate spectators and to give the sessions both dignity and publicity. The 125 members make a deliberative assembly much larger than the membership of the United States Senate. Through a membership roll previously made up, an organization of officers and sub-committees nominated in advance, and an agenda prepared as far as possible by the Executive Committee beforehand for adoption by the Committee on Recommendations at its first meeting, time and opportunity may easily be afforded for public hearings on all controverted questions so that everyone with a grievance or a mission can have an adequate chance to present it.

Thus we will have a bi-cameral Convention consisting of a delegate body on the one hand, and on the other an assembly on the old New England Town Meeting plan,—the concurrence of both being required for final action.

Cleveland, O.

The Significance of Modern Advertising

Frederick E. Lumley

Although so omnipresent and flamboyant, modern advertising is not appreciated or measured by most folks. It may be worth while, then, to float it into the stream of consciousness for a grilling.

The term means, first of all, "to turn the attention to," but the thing itself is much more than that. It has been described as "selling in print." But it is infinitely more than that. It is one of the most measurably effective forms of social control operative today.

The experience that discovered its power was the selling of patent medicines — ominous fact. And in this age, the volume of it is beyond computation. Let us look at a few facts.

In the United States, ten thousand firms now do national advertising. In 1921 over fifty firms spent as much as \$264,500 each. In 1922 there were 22,353 newspapers and magazines carrying large amounts of advertising. The great mail order houses usually send out upward of four million large catalogues twice each year, and numerous smaller departmental circulars in addition. Some authorities estimate that a grand total of one billion dollars is spent annually for this purpose. One page for a single issue of the Atlantic Monthly cost \$350 in 1923. For a page in the Saturday Evening Post the charge was \$7,000. One edition of the Saturday Evening Post—April 28, 1923—had a total of 172 pages, of which 26 were devoted to reading matter. This one issue brought in over one-half million dollars.

Then there are the bill-boards — inescapable.

Then we have the marvellous electric signs—9,500 of them in New York alone between the Battery and 135th street. Wrigley's great chewing-gum sign in New York costs \$100,000 a year rental. Macey's signs required eleven miles of wiring. Signs are usually painted three times each year, and the electric signs are inspected four times each night to replace lights. Truly these are "signs of the times."

These are a few of the amazing facts. When one includes the amounts of advertising in other cities and in other countries, a grand total of unbelievable proportions is rolled up. One gradually rubs one's eyes open to reality of a tidal movement in modern society.

The technique of modern advertising is more wonderful than its volume. Industry consists in making goods or providing services to sell. Then the advertising agent—not a person, but an institution, usually with eight departments—appears on the scene, and offers to sell the goods or services. And the first item in the game of this agent is to get in the "way" of the people and stay there—until they buy. To get in their way, to stay in their way, and never to get out of their way—that is his program.

In doing this, several devices are employed. The most highly skilled and informed persons available are employed. And they aim first to attract attention and hold it. They aim next to arouse interest. In the third place they try to convince. In the fourth place, they try to "put it across." Finally, they put forth all effort to keep the people reminded. It would seem that the advertiser has taken up seriously Kipling's refrain, "Lest we forget, lest we forget." A slogan is: "Repetition is reputation." A thousand subtle devices are employed to gain this sequence, attention, interest

conviction, exchange, memory. Here we have the merest sketch of a master-art. What is its significance?

In the Atlantic Monthly for February, 1924, Principal L. P. Jacks says: "Has it ever occurred to the reader, as he contemplates the beauties of an advertisement boarding, or the seductive young ladies on the backs of the magazines, that he is there and then being practiced upon by astute psychologists, that he is, so to speak, under psychological treatment, and not in the way of psychotherapeutics? There are colleges in America and elsewhere, extensively equipped foundations, where the study of the art of advertisement and psychology forms part of the curriculum. A careful study of their productions makes it clear that these experts know all about the group mind, herd instinct, the psychology of the crowd, the subliminal self, the suppressed *libido*, auto-suggestion, hetero-suggestion and all the rest of it. Many of them are masters in the art of hypnosis — hypnotism being the master principle of their craft.

"Is it not a significant thing that the same methods which my spiritual adviser makes use of to tranquilize my soul, and my medical adviser uses to restore my shattered nerves, are also being made use of by these other practitioners to make me buy their whiskey or their pills? The hypnotic medium is a picture of a whiskey bottle so presented as to fix your eye and be inescapable, or some portrait of some cheerful Christian who has been brought back from the gates of the grave by taking pills. By exhibiting these objects in due season, the will of the operator to sell whiskey is transformed into the will of the patient to buy it, — transformed, mark you, without the patient knowing that any such transformation has taken place, which is hypnotism."

If Principal Jacks is right, and the thing is essentially hypnotism, then several facts stare us moderns in the face. The first is that hypnotism was never conducted on so grand a scale in the world's history. If indiscriminate hypnotism is dangerous, then we have to admit that never before were human beings subjected to so much pressure, primarily in the interests of others. The modern man, unless educated, warned and self-possessed, is the most pitiable slave the world has ever known.

Another fact is that never before were children preyed upon against their own interests to such an extent. Think of a poor boy, sans money, standing before a candy store. What an unequal situation! David and Goliath were identical twins by comparison. We shall have to ask, pretty soon, whether there is any connection between juvenile crimes and such a situation. Is it not reasonable to suppose that such a situation creates a strain which may have a variety of bad effects?

Or take the poor young woman before a counter piled high with luxuries that she has no money to buy. Is there any strain set up in her which may later come to the surface in wild orgies, stealing, nervous breakdowns and whatnot? Advertisers acknowledge that they create *new* wants. But they never ask what happens when an imperious want goes unsatisfied. That is not their business. It is the business of society to care for the wrecks consequent upon such strains.

We know well the usual arguments in favor of advertising. Advertising booms business, cuts down costs because it make mass production possible, holds manufacturers up to standard, and the rest. All of which is true. But the ultimate questions are not yet touched. At least they are not yet solved. Economists are not yet agreed that ad-

vertising is an ultimate economic gain. And sociological and psychological investigation has not gone far enough to hunt out the relation between modern crime, insanity, restlessness, and the wants "created" by this means.

A point in connection with church work. The advertiser now boasts that he can sell anything he wants to. And he probably can. Can he sell Christianity? Have the preachers ever seriously asked that question? Do they want him to do it? Will the people get anything but husks if the ministers let him try it? Can a questionable means serve a good end? These, it seems to me, are rather fundamental questions which are rarely discussed.

Ohio State University.

He That Sitteth in the Heavens Shall Laugh

By Orvis F. Jordan

The story went the rounds during the war of a Protestant chaplain and a Catholic padre who wrapped themselves in double blankets and got warm by sleeping together. The Irish padre asked his Protestant colleague, "Do you think God ever laughs?" The Calvinist chaplain was doubtful. The padre then replied, "If he ever does laugh, he must be laughing tonight to see us two fellows sleeping together." Of course, these two religious men must have later found the text which stands at the head of this article. Sitting up in his heavens, God has more to laugh at than usual these days. The funniest people in the world are some of the people who take themselves so seriously.

It must be very humorous to sit in the heavens

and watch the operations of a society for the promotion of Christian Unity which urges its members to go into union meetings and make Campbellites of all men. This society is opposed to church federations and to community churches. It preaches against sectarianism by offering the most sectarian message and spirit of all. It is just plain funny, even down here on earth among ordinary mortals. But some folks seem to be really serious about it all.

The use of some words in the religious vocabulary is diverting. Here is a gospeler (no fanciful case) who holds the sinner out over hell on a plank and lets the grease trickle out of the victim and burn. He calls that preaching the gospel, or good news. Some of his deluded hearers consider it anything but good news. I found on the west side of Chicago the other day "The Full Gospel Assembly." The full gospel in that conventicle is the "second blessing." But the full gospel omits entirely what Jesus had to say on the great social themes. I could come closer home for the study of "the full gospel," but prefer to turn the laugh on the Holiness brethren.

Some years ago as one of my earliest aberrations from the true faith, I introduced an individual communion set. One old man produced chapter and verse to prove that the new-fangled contraption was not true to the Scriptures. Christ used only one cup, and that was enough. We were about to lose him from the church, when an elder who knew how to laugh underneath a perfectly calm countenance suggested the way out. The church was to use the new cups, while the dissenter could have the old one. Up until his death he communed every Sunday out of the old cup without ever discovering that he was using an individual communion cup!

I have gone to many religious conventions in recent years. Thrice I have watched the antics of fundamentalists in the Baptist conventions. I have attended all the Disciples' conventions for many years. I have come to believe that the church will never be saved except by cultivating in the house of God the sense of humor which the Psalmist ventures to ascribe to the divine mind. The absurd and incongruous things that are said and done would pass away upon billows of laughter once the church recovered its power to laugh. Long-Christianity is apt to be illogical Christianity.

Park Ridge, Ill.

Bible Reading and Radio Preaching

By Burris Jenkins

Harry Emerson Fosdick's new volume, "The Modern Use of the Bible," which is the Lyman Beecher series of lectures at Yale, is a volume by which anybody might well profit. Particularly is this true of those who have not yet caught the newer view concerning the historical study of the Scriptures.

There are a great many people who realize, in a groping sort of way, that there is something wrong with the popular method of reading the Bible. They just naturally feel that one ought not to quote an Old Testament passage as of equal authority, for example, with the Sermon on the Mount; and yet they don't know exactly why. Nobody can tell them why in a single sentence or in a single hour; but this book of Dr. Fosdick's will tell them why, in a convincing manner and a very enlightening one, so that their future reading

of the Bible will be much more intelligent and satisfactory.

It is no longer an enlightened utterance to say, "The Bible says thus and so." The enlightened way to quote the Bible is to say, "Paul says thus and so," or "James says thus and so," or "Isaiah says thus and so." Then anybody familiar with the relative value of these different documents will know just how much weight to attach to the quotation. Dr. Fosdick's book will guide them as to the relative value of the documents. This is a great service.

We find so eminent a historical authority as Rupert Hughes quoting the Old Testament as of equal weight with the New. He finds the old Ingersollian objections to the tribal God, Jehovah, just as if modern scholarship had not made these objections no longer tenable. In his article, in an October magazine, "Why I Quite Going to Church," Mr. Hughes writes just as if he were entirely unenlightened with regard to the results of Biblical study which have become truisms even to amateurs in this field of investigation. Mr. Hughes would find in almost any modern up-to-date church sources of enlightenment concerning these ancient documents which he has apparently overlooked. He would find the same guidance, for that matter, in almost any modern public library.

Mr. Hughes must be familiar with the folk lore of other nations, for example, the Sagas of Scandinavia, Beowulf of the Anglo-Saxons, the Niebelungen Lied of the Teutons, and the wanderings of Ulysses or the campaigns of Menelaus, of the Greeks. He knows how to treat these ancient documents; and it is hard to believe that he does not know how to treat similar ancient documents of Israel. He could find out from Dr. Fosdick's book.

Another interesting little book is "Radio Preaching," edited by Phillip I. Roberts, and published by Revell, \$1.50. It is a series of thirteen sermons that have been preached over the radio by men whose homes reach across the country from New England to the Golden Gate. These sermons have been heard by literally millions of people and are interesting on that account if for no other. There is a biographical sketch of each preacher and a page of his own reactions to radiocasting by each one of them. Experience has extended now over a couple of years for most of these preachers, and they have reached certain definite conclusions with regard to what should and should not be done over the radio. These conclusions are perhaps best summarized by Dr. Albert Edwin Keigwin of New York. They are as follows:

(1) That radio is a potent instrumentality for building up collective feeling and social solidarity.

(2) That an instrument of such inestimable value should be used with the greatest discretion and in a spirit of trusteeship.

(3) That the radio-preacher should not take undue advantage of his opportunities. Sectarian propaganda should never be indulged in, and no appeals should be made that would tend to divert money or men from local loyalties.

(4) That the radio-preacher should ever have in his mind's eye the broken in life, in spirit and in faith; the struggling church and the discouraged pastor; and he should extend his hand across the ether in personal understanding and healing touch.

(5) That, above all, the supreme concern should be to bring each invisible hearer nearer to the All-Father, thereby bringing them nearer to one another.

Members of the Campbell Institute

January, 1925

Abram, Robert C. N., Eighth St., Columbia, Mo.
Agee, Carl, Roosevelt Blvd. and 10th St., Philadelphia, Pa.

Alcorn, W. Garnett, Fulton, Mo.

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Ames, Edward S., University of Chicago, Chicago, Ill.

Archer, J. Clark, 1712 Whitney Ave., New Haven, Conn.

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Bell, Urvan Rodcliff, Paducah, Kentucky.

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Secretary's Notes

A number of new members joined the Institute at Cleveland. It was proposed that the membership be rapidly extended to 500. This should be easily done by the time for the thirtieth anniversary of the Institute in 1926.

The annual National Congress of the Disciples will be held in the University Church, Chicago, next April, just following Easter. An interesting program is being prepared by the indefatigable secretary, W. E. M. Hackleman.

The celebration of the seventy-fifth anniversary of the organization of the first church the Disciples had in Chicago was a great week. It showed the fine results of the seven years' work of Perry J. Rice as secretary of the city society. There is to-

day in Chicago a far stronger group of churches and of ministers than ever before.

Dr. W. E. Garrison is raising \$100,000 for a building for the Disciples Divinity House of the University of Chicago. About half this amount has already been subscribed. The University of Chicago is raising additional funds this year to the amount of \$17,500,000.

THE SCROLL

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Editor.....Winfred Ernest Garrison

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Alexander Campbell and Social Problems

By Earl T. Sechler

Moral and Secret Societies

As early as 1842 the Millennial Harbinger is troubled over the problem of "moral societies" or secret fraternities. Mr. Campbell asks the motive for joining such, and whether the act is in harmony with Christian principles. (M. H. 1842, p. 557.) Three years later a definite condemnation was made.

"But all other associations of men are as redundant as a sixth finger on the hand, or two great toes on the foot. A Christian adding to himself the

mystic tie of Masonry or Odd Fellowship resembles a man offering a wax-work thumb on his right hand, or a wax-work toe on his right foot. * * *

"Tell us, then, in the first place, what deficiency in Christianity is supplied by Free Masonry, Odd Fellowship, or Abolitionism? * * * All these confederations among Christians with Turks, Jews, and Atheists, are, in our opinion, anathematized by Heaven." (M. H., 1845, p. 134-5.)

A series of protesting letters in behalf of "moral societies" and a series of essays rebuking the Masons, Odd Fellows and Sons of Temperance are published in 1848. (M. H. 1848, pp. 180, 229, 349, 402, 501, 642.) The principal argument against the societies is the danger of attempting to duplicate the functions of the Church. The "Sons of Temperance" was the society given most attention. Mr. George W. Williams representing the Sons of Temperance, is strong in protest against the editor's policy, (M. H. 1848, p. 501.) To which the editor replies: "I aim to show that Christians cannot assume the name, the armorial, or the ceremonial of any one of these three fraternities, without offending the Lord Jesus Christ." (M. H. 1848, p. 506.)

The fear that the secret society may compete with the Church is felt by Mr. Campbell's co-laborer and successor, W. K. Pendleton. In 1868 he wrote, discouraging membership in such. No one should join a society "that professes to render unnecessary the organization of the Church." (M. H. 1868, p. 292.) Previous letters of protest claim no substitution of "moral societies" for the Church. (For the influence of Thomas Campbell and early experiences in Ireland in determining opposition to secret societies, see Richardson: *Memoirs*, I., 41-45. —Editor.)

Women's Rights

The question of women's rights appears in a direct way on the pages of the Millennial Harbinger only twice— one article by A. Campbell in 1854, another by W. K. Pendleton a decade later. High tribute is frequently paid to woman as a moral influence (M.H. 1844, p. 237), as one who does not make laws but is a trainer of men who make laws (M. H. 1846, p. 115), as the conservator of piety (M. H. 1852, p. 675), as teacher in the home and Sunday School (M. H. 1856, p. 463), as the one to rescue the Church from selfishness (M. H. 1869, p. 377), but through it all is the assumption of the distinct "sphere" of woman.

In respect to woman's rights, Mr. Campbell writes:

"We have but one infallible standard on this subject; and, indeed, being a subject of such transcendent grandeur and importance, it merits just such an infallible standard as God Himself has ordained. Well, the question first to be propounded is, what says God's grand institute of woman's rights and wrongs? They are summed up in a few leading particulars. The first great fact is, that Adam was first formed, then Eve. Hence, the man is not of the woman, but the woman is of the man. He is first and she is second. He is senior and she is junior. They are, therefore, neither equal in rank nor in age.

"Their office in the world is also unlike. He was Lord Adam, and she was Queen Eve. His lordship was earth-wide, her queenship is naturally and rightfully only house-wide. * * *

"He that would have women to veil their own faces even in the synagogue, and to wear long hair for a covering in Christian assemblies, could not have made it either a duty, a privilege, or an honor,

to claim the rights of a civil magistrate, a law-giver, a legal adviser, a minister of State, a civil judge or an envoy ordinary or extraordinary to some foreign government, as ministers of peace or war.

“When any Christian lady usurped authority over her husband, Paul commended her to be subject to him according to the Divine law; and if any assumed to be talkative or inquisitive in the church, he commanded them to propound their questions to their husbands at home, and thus to learn in silence and in graceful submission” (M. H. 1854, pp.204-06).

The discussion is concluded with a published letter of Mrs. Sigourney in which “Woman’s Rights” are scorned. She writes: “True nobility of woman is to keep her own sphere, and to adorn it. * * So let us be content and diligent, aye, grateful and joyous, making this brief life a hymn of praise, until called to that choir which knows no discord, and whose melody is eternal.” (M. H. 1854, p. 207.)

The fact that this is the only mention made of woman’s rights is evidence of little interest in the subject. The emergence of women into the public activities of the Church is indicated by a question sent in in 1864: “Do the Christian Scriptures authorize females to lead in prayer, or to engage in exhortation, in the meetings of the Church for social worship?” To which Mr. Pendleton replies. “We cannot conceive how anything but a very forced and ingeniously artificial criticism upon the clear utterances of the Scriptures, could excite the least doubt as to the correctness of the almost universal interpretation of Christendom on this subject. Paul is the great authority, and the passages which bear with direct point on the subject are found in I. Cor. 14:33-35 and I. Tim. 2:8-12. * *

There are some far-fetched arguments sometimes offered to justify a departure from this very plain rule of the apostle, but no sound interpreter will set aside a positive, pointed and specific precept by a remote inference from a passage of more than doubtful bearing on the question." (M. H. 1864, pp. 325, 327.)

Slavery

Moved by the Southampton Insurrection, Mr. Campbell wrote as follows:

"It is in the power of Virginia, as we well know, and, were it our business, could easily demonstrate, to free herself from this evil without loss of property, and much to her interest, honor, and happiness now to seize the opportunity, and to hear the voice of the first sign." (M. H. 1832, p. 15.)

The same crisis led Mr. Campbell to a striking denunciation of the whole system.

"Slavery, that largest and blackest blot upon our National escutcheon, that many-headed monster, that Pandora's box, that bitter root, that blighting and blasting curse, under which so fair and so large a portion of our beloved Country groans—that deadly Upas, whose breath pollutes and poisons everything within its influence, is now evoking the attention of this ancient and venerable commonwealth in a manner as unexpected as it is cheering and irresistible to every philanthropist—to every one who has a heart to feel, a tear to shed over human wretchedness, or a tongue to speak for degraded humanity." (M. H. 1832, p. 86.)

Mr. Campbell had outlines for a plan for the final abolition of slavery, "which he intended to submit in the convention" that revised Virginia's then Constitution, but more mature members of the convention deemed it inexpedient to urge the subject except "to guard against the insertion of a

single word in the Constitution recognizing the existence of this evil." (M. H. 1832, p. 86.)

For thirteen years the subject of slavery finds little treatment in the pages of the *Millennial Harbinger*. In 1845 a series of essays and letters appears. In 1849 a tract for the people of Kentucky advocating general emancipation for economic reasons is presented. Two years later, Mr. Campbell says in regard to slavery and the Fugitive Slave Law, "About an equal number of our readers at the North have, in the same manner, expressed their approbation and disapprobation of our views on the premises." (M. H. 1832, p. 86.)

As a specimen of some of the Northern sentiment, the Disciples at Berrien, Mich., provide an example. The congregation in full assembly, unanimously resolved:

1. "That Christians are required by their Lord and Master to yield a cheerful obedience to the 'powers that be' provided their laws do not contradict the 'higher law.'

2. "That the Fugitive Slave Law, passed by Congress at its last session, does obviously conflict with the Divine law in several particulars.

3. "That it is not only not the duty of Christians to obey the said law, but a positive dereliction of duty to their Divine Master, to regard it as of any authority over them.

4. "That choosing to 'obey God rather than man', we will not assist the master in recapturing 'the servant that has escaped from his master,' but will feed the poor, panting fugitive, and point him to the North Star, abiding the penalty of the law.

5. "That we have long borne with slavery, for the sake of the Union, as Christians ought to do;

but when called upon to aid and abet in perpetuating the institution, we beg to be excused.

6. "That we will discountenance all violent measures of opposition to the said law, or to any other, but will pray for our rulers, and suffer persecution at their hands with patience and forbearance, giving glory to the Lord of all." (M. H. 1851, p. 171.)

Replying to this, Mr. Campbell says: "With us, the Bible is the only infallible standard, both for religion and humanity." (M. H. 1851, p. 201.) Showing that the "Living Oracles" approve the relation of master and servant, he concludes, "that there is nothing in the relation either immoral or irreligious." (M. H. 1851, p. 386.)

Ovid Butler, a lawyer of Indianapolis, Indiana, accepting the Berrien, Michichan, resolutions, informed Mr. Campbell that they "pretty well express the anti-slavery sentiments of the Northern people." (M. H. 1851, p. 431.) Mr. Butler believed that Divine philanthropy, as manifested in the Scripture, is the "full recognition of the principle of the universal brotherhood of man" (M. H. 1851, p. 433), the "radiating point of Christian faith and Christian duty." He asked that this principle and the Fugitive Slave Law be harmonized.

No more slavery articles appear in the Harbinger.

A long-time reader wrote to Mr. Campbell thus: "I received a Prospectus from you to get more subscribers; but all our brethren, who are good, punctual-paying men, are abolitionists, and they chose to read other papers. I have paid for and read your periodicals for many years, commencing with the Christian Baptist when I was a boy. When you write on slavery again, say 'my' position instead of 'our' position." MILTON SHORT.

"I have set my slaves free, and intend to set

more free when I can get the means," says Mr. Short in another part of the letter.

Of the twelve articles on slavery published in 1845, six were explanations of "our position." It was during this year that A. Campbell toured the South and was entertained by the aristocracy and by governors. (M. H. 1845, p. 313.) The question arises, Did table fellowship aid in shaping Mr. Campbell's sympathy toward the master class? The above quoted letter criticises Mr. Campbell for denouncing slavery in the Harbinger in 1832, and defending it in 1845. That Mr. Campbell was not satisfied with slavery is shown by an article in 1849 in which is an appeal for gradual emancipation of slaves on the basis of the economic argument. (M. H. 1849, p. 241.) A comparative study of Ohio and Kentucky for three decades had convinced him that non-slavery States are more prosperous. It is a strange illustration of divorcing economics and ethics. Probably the greatest factor leading to Mr. Campbell's defense of the slavery system was the Scriptural yoke he had accepted in his plea for the restoration of the "ancient order of things." Using the Bible as a defense of slavery was a custom much practiced in the South.

An extensive treatment of the slavery issue was written by Thomas Campbell and published in 1845. Seventeen Bible references are cited to prove that slavery was divinely pronounced and permitted. "My premises will not permit of your conclusion, or, rather, assumption, that slavery is sinful in the extreme." (M. H. 1845, p. 6.)

A. Campbell endorsed his father's views on the issue. He resented what "natural reason, natural conscience, or the opinions of men may dictate" concerning slavery. (M. H. 1845, p. 53.) While in Augusta, Georgia, in 1845, A. Campbell penned the

following for the Harbinger: "I have long been of opinion that were Christian masters to discharge all their duties to their slaves, abolitionists would have no more against them at the bar of public opinion than they now have against their slaves." (M. H. 1845, p. 236.) Citing the well-known texts I. Tim. 6:1-6 and eulogizing Paul "as true a friend of human rights as any man living among the millions of American citizens," he reaches the conclusion, "I do maintain that, for reasons right and just, the Lord has sanctified the relation of master and slave." (M. H. 1845, p. 237.) He states that thousands would gladly liberate the slaves not because of the immorality of slavery but because of its unprofitableness.

Dancing, Organs, Novels, and Theaters

Among the amusements of the early Disciples the one that received most of the attention was dancing. Theater going, novel reading, chess playing, and fairs were also problems. During the 40's several communications were sent to "Father Campbell" in regard to dancing. "Did you ever hear of a man being excluded from a Christian congregation for dancing?" asks a reader. One who signed his name as "Timothy West" confesses "this is a knotty question," and advises, "Hold your breath and hear your conscience." He grants "there may be a dance as innocent as a walk; but this is not the dance we have before us." He challenges the purpose of the dance and believes that it prevents serious thoughts. (M. H. 1847, p. 223.) A few weeks later Timothy publishes an essay arguing that dancing is unfriendly to devotion and leads to neglect of religious duties. (M. H. 1847, p. 284.)

Two years later, Samuel Dennis from Tuano, Alabama, inquired about certain indulgences and

asked Campbell's condemnation of the same. "Should a sister or brother be retained in the Church, who will attend the ball room, the dancing party, the theater or Thespian Society?" What was to be done "with those who indulge in taking what they call an innocent game of chess, backgammon, or drafts?" (M. H. 1849, p. 415.)

To this, Mr. Campbell replied, in part: "Since the appearance of Elder John Rogers' excellent tract on fashionable amusements, we have had many queries and requests for light on the subject of balls, chess playing, routes, parties, etc. We are pleased to observe the repugnance to such practices indicated by all the truly pious and devoted followers of the Lord Jesus Christ. They are in no favor with the pious and faithful brethren any where in our reformation, or out of it. They are to them as inconsistent as the service of two masters, as flesh and spirit, as Christ and Belial.
* * * We abjure all such worldly, carnal, and sensual practices as the 'works of the flesh, and feel assured that all who delight in such amusements are not fit for the Kingdom of God.'" Without reformation, Bro. Campbell advises, such should not be retained as members of the Church. "Conformity to the world is the withering blighting, killing calamity of the Christian profession." (M. H. 1849, pp. 215-216.)

In 1851, Elder John Rogers of Carlisle, Kentucky, in writing the M. H., laments that dancing is on the increase in Kentucky. For feeling and directness this letter is a classic:

"For years past, many persons of wealth and influence have been advocating dancing as a social amusement as innocent, elegant, healthful, and every way improving. But they have been much hindered, hitherto, by the old-fashioned sort of

Christians, who have not so learned Christ; and the preachers, too, have all been against them. But my brother (would you believe it?), a popular preacher has come out in two numbers, in the 'E. Reformer,' in favor of instrumental music in Churches, and social dancing in our families. Hear him: 'That the fashionable dancing of the day should be denounced by the churches, is not strange; but social dancing affords a very healthful and elegant exercise for the young, which, in itself, is entertaining, improving and inoffensive.' (E. R. for June 1, 1851.) Watchman, what of the night? I call upon you, my dear Bro. Campbell, in the name of God, in the name of the crucified One, in the name of the poor, bleeding Zion; upon Bros. Richardson, Pendleton, and every editor and every scribe who can lift a pen, and every orator in this Reformation, to speak in a voice of thunder, and say, O say! is this the goal to which you have been driving the car of this Reformation? This the grand ultimatum of all your toils and sacrifices; of this terrible war you have waged against creeds and confessions, disciplines and covenants, sects and sectarianism; against mystery, Babylon and all her offspring! O, say! has the object of this warfare, for more than a quarter of a century, been to introduce instrumental music in our meeting houses, and the 'elegant, healthful, inoffensive, improving practice of social dancing' in our families! Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the uncircumcised triumph. How is the gold become dim! How is the most fine gold changed! The ways of Zion mourn; she weepeth sore in the night, and her tears are on her cheeks. All her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness. For these things I weep — mine eye runneth down with water, because the

Comforter that should relieve my soul is far from me ! For the hurt of the daughter of my people I am hurt. O, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people ! Is there no balm in Gilead ! Is there no physician there ! ”

Mr. Campbell is asked to present his views and is reminded that more than a year ago he promised to do this. “Are we to have instrumental music in our churches ? Are Christian parents to be allowed to send their children to dancing school and have social dancing in their houses ? ” (M. H. 1851, p. 467 f.)

A few weeks later, Mr. Campbell wrote an essay on dancing, tracing its Biblical history after first confessing that for forty-five years he had not seen a dance, and before then but once, and that by mere accident. (M. H. 1851, p. 504.) Four references are given, including the dance on the shore of the Red Sea and the dance before Herod. He writes: “In these four dances we have the prototypes of all the dances in all story, sacred or profane. They are, in the philosophy of them, animal and bodily movements, indicative of passions, emotions, and impulses of the animal soul; not of the Spirit, nor of the Spiritual nature of man.” (M. H. 1851, p. 506.)

“I would say, if there need be, to every brother in the land, Lift up your voice like a trumpet; cry aloud and spare not. Show Israel their transgressions and Jacob their sins: for because of these things iniquity abounds—and the love of many waxes cold.” (M. H. 1851, p. 507.)

The silence upon the dancing question from 1838 to 1847 suggests that the first part of the century was little troubled over the practice. At the early date Mr. Campbell published and endorsed an ex-

position taken from the "Cross and Baptist Journal." It consisted of a clever reply to the phrase, "A time to dance," and a citation of fourteen Biblical references. From these references six conclusions are drawn, two of which are: "That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise, either as an act of worship or amusement;" and that "there is no instance upon record of social dancing for amusement, except that of 'vain fellows' devoid of shame, of the irreligious families described by Job, which produced increased impiety, and ended in destruction, and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist." (M. H. 1838, p. 155 f.)

Novel-reading receives condemnation also. No distinction is made between good and bad novels. A selection from "A Young Lady's Guide" protests: "Novel-reading produces an undue development of the imagination." (M. H. 1848, p. 273.) In a large head-line appears, "Don't Read Novels." (M. H. 1863, p. 457.) Dr. Goldsmith, the author of "Vicar of Wakefield," is quoted: "Above all things, let your son never touch a novel or romance. How delusive, how destructive are those pictures of consummate bliss! They teach the youthful mind to sigh after beauty and happiness that never existed."

Theatre-going is treated in an issue of 1867. "Strange Fellowship,—Church and Theatre." It is argued that the theatre takes money away from the support of the Church. A Church example from Wrexham, Wales, is held up for rebuke because a comedian show was given in order to repair the church building. (M. M. 1867, pp. 595-601.) Professor C. L. Loos is the author of the article.

The Acid Test of Theology

By E. L. Powell

What—after all has been said and written by many men of many minds—is the acid test of a worth-while theological literature? Certainly it is worth while to the author of a theological treatise in that it calls for trained mental powers and scholarly equipment. Theology, by virtue of its subject matter, may justly be termed “The Queen of Sciences.” No student of theology can bring himself under the spell of the great themes of God, Christ, and Immortality without having the imagination quickened and the sense of feeling of the Infinite developed. How vain is the attempt to put into propositional statements, however logically presented, the implications of a limited human mind as it seeks through intellectual effort to lay hold of the eternal and boundless! Who, by searching, can find out God? No language can compass the Infinite. One may write the Lord’s Prayer on his thumb nail, but nothing has been accomplished other than a remarkable physical feat. The painter can make us feel the Infinite, as Turner could crowd into a square inch of space the mighty expanse of the heavens. Poetry and painting, better than theology, can give to us this sense of the Infinite and waken within us aspirations and longings which can only be met in our conception of God. Systematic and dogmatic theology lack any power to appeal to the heart; there is only an intellectual appeal possible. Poetry and painting and music can somehow make us dwell, while under their influence, in worlds unrealized and bring to pass the meeting of heaven and earth.

Admitting all of the advantages of theology in systematizing the great truths of religion and seek-

ing to interpret the essentials of religion and gladly admitting, furthermore, that these essentials could not have been preserved for organized Christianity apart from theology and its high mission, still the acid test in the final analysis of a worth-while theology is a conscious Christian experience of these great truths which can only be appropriated by the heart and in connection with which there can only be spiritual certitude. Any religious truth that can not be converted or translated into life—in other words, made incarnate—can not be made essential to right living or related as essential to salvation here or hereafter. Not through the organs of sense or logical understanding is God's revelation made certain and assured to the human soul. Robertson of Brighton has given the finest word on this subject in his sermon based on the text, "Eye hath not seen nor ear hath not heard the things which God hath prepared for those that love Him." Theology can not give us this revelation, but it does come through the spiritual organ of love manifesting itself in obedience. It is not mysticism but plain reality confirmed by the experience of consecrated souls, namely this, "That the Saint on his knees can see farther into the spiritual mysteries than the Philosopher on tiptoe."

Louisville, Ky.

Evangelism

By E. S. Ames

(A paper read at an evangelistic conference in
Chicago, October, 1924)

It is a very natural and appropriate thing for the United Christian Missionary Society, representing the Disciples of Christ, to be approaching the

Diamond Jubilee of their first missionary society with a great emphasis upon evangelism. As interpreted by our leaders this word "evangelism" has a very inclusive meaning. It is defined as including personal, pastoral and educational work. It is not identified with any particular method. They declare that "evangelism is not a method: it is a spirit." Every minister is encouraged to use the method that will work best on his field. It is recognized that one of the most important factors of significant evangelism is the conservation of results, the long and patient and unspectacular process of training and enriching with all Christian graces the lives of those who come into the churches. In such a comprehensive and flexible program of evangelism every true minister will be glad to cooperate and to do all he can to reach the goal of a million additions to our churches in the five years ending with the international convention in October, 1925. The reports for the last year show 97,019 additions in 2,622 churches heard from. The plans are well laid for much greater gains this year of 1924-25. Special preparation is being made for the high seasons of Christmas and Easter, and many concerted efforts are organizing for cities like Pittsburgh and Cleveland, and for individual counties and for larger districts in various parts of the country. A thousand ministers are asked to hold a thousand meetings in a thousand fields and churches. This united undertaking of the churches scattered throughout this and other countries may well prove to be the greatest mobilization of religious forces for gaining recruits which any Protestant body has accomplished in a century. The triumphant celebration of the Diamond Jubilee of the organization of the American Missionary Society, the mother society of all the rest, with the enrollment of a million

new members in the churches, will mark an historical event of the highest importance. Toward this great goal all loyal churches and pastors will strive with a unity of purpose and an energy of devotion which will lift them out of themselves to a new vision of faith and a new sense of power.

There are real reasons for expecting such co-operation in this enterprise as shall make it successful. First, it is in keeping with the original impulse and purpose of the Disciples. Our fathers were interested in everything else as a means of converting the world to the religion of Jesus Christ. To that end they sought the union of all the churches and Christianity in the world; to that end they made new and more comprehensive translations of the scriptures; to that end they established colleges for the training of ministers and the education of laymen; to that end they entered into the wilderness of this new country of America and built upon its frontiers meeting-houses and endeavored to plant vital religion in every clearing they could reach. They wanted to restore primitive Christianity because they were convinced that its restoration would unite the churches and that united churches would capture the whole world for Christ. That dynamic, propulsive spirit has never been lost to the Disciples. They have continued to increase in numbers at an amazing rate. They have been among the shock troops in the wars of the Lord, and their eye is not yet dim nor their natural force abated. Today, as in the past, they can hear the trumpet call of the leaders and respond with more enthusiasm than to any other summons. The Disciples are better evangelists than they are prophets or teachers, better evangelists than they are builders or organizers, better evangelists than they are priests or scholars. Therefore, they know how to

respond to this appeal better than to any other. And the kind of evangelism which they know best is that with which they began a hundred years ago and not that which has been learned from other denominations in the last twenty-five years. When I was a boy in college, the most successful evangelist among the Disciples was an expository preacher. His sermons were didactic, free from intense emotionalism, and full of biblical incident and historical allusions. That type of evangelism has been preserved by the most successful pastor-evangelists who know how to use the best methods of religious education both to get and to conserve recruits. The Disciples more than any other great religious body have combined intense religious zeal with a very sane and practical conception of conversion and of the whole religious life. They have found how to retain and use symbolism, as in the case of the communion service, without superstition or slavishness. From such a body, practical, inventive, free and unafraid, there may continue to flow quickening power and persuasive appeal such as our time peculiarly needs.

This is my other reason for thinking there should be a very deep and general response to this call for the work of evangelism. It is so much needed in our time. Sixty millions of the people in these United States are non-church members. Three persons out of five do not belong to any church. Our wealth and luxury are outrunning our religion. We invent machines and business organizations with far more facility than we do spiritual agencies. Education is making us wiser than serpents and there is no equal influence making us harmless as doves. We are filled with ennui and restlessness. We seek pleasure and thrills. The old families are becoming soft and childless, and many sensitive

souls are turning to the wormwood and gall of a pessimistic view of life. Ministers and religious people never had a greater duty or a better opportunity to recall multitudes of hungry and thirsty souls back to the pure and refreshing springs of the religion of Jesus Christ. That religion, freed from creedal superstition and dogmatic authority, allied with the knowledge and the methods which men have found will serve them best, is the surest means of saving our civilization from smothering in its own comfort and rotting in its own misery and conceit.

There are many signs that a new day is dawning for the religion of Jesus. This age has fuller access to its documents and to its inmost spirit than any previous age has had. There is now greater freedom from the old ecclesiasticisms than ever before. The Disciples may well think that their great hour has come and find for themselves and for all they may reach a larger and fuller measure of spiritual life in the fulfillment of this impressive project of winning a million souls to Christ.

University of Chicago.

The Church and Sin

By Bruce L. Melvin

Nine out of ten ministers do not challenge the sins of society or of individuals, nor does the program of many churches touch the situation. They fail because the sins of modern life, and the individual's place and duty with respect to them, are not generally recognized. A few years ago the Christian forces of America perceived the sin of the liquor traffic and the sins of individuals who produced, transported or in any way trafficked in this business. The same need for perception of similar

wrongs in other fields is now prevalent, but few there are who are proclaiming against or are even cognizant of present unrighteousness.

These sins of society that constantly beset us are inherent in our systems, and, having been received by social transmission from past generations they are accepted without question as being right. Thus the present economic organization is unjust and un-Christian. Men do not have equal opportunities under it, and many are crushed to ruin by its weight. The ethics of "cutthroat competition" prevail. Humanitarian standards of relationships do not dominate in our financial transactions, but just one standard, gain, does. Goods are produced to sell, not to serve. Of course, many individuals claim that the best service brings the most sales, but that philosophy is not the ruling principle of our economic organization.

A buying concern which receives products from a farmer's co-operative can send a check to the manager, in the manager's name, as a bonus for the business transacted over the previous year. By sending in the manager's name, instead of the co-operative, the expectation is that the manager will personally accept it and thereby become the tool of the purchasing company. That is good business. Newberry can buy his seat in the Senate (how he made his money I do not know) and then build a church "for righteousness' sake." He is not alone. Thousands of men are following the same practices, excepting on a smaller scale, and are called good Christians.

The church is subject to this same general law. Preachers are constantly struggling to prepare themselves and gain possession of the pulpits where the highest salaries are paid and the greatest honor is attached. Even the playing of politics seems

sometimes to be the dominant factor in the securing of positions. Yet, there never was a greater call for young men to pioneer in methods by accepting pastorates of rural churches, but these they do not want; it is not good form among the ministers to be a country pastor; there is not enough dignity attached thereto. Nothing better can be expected, however, when the home missionary societies waste over three million dollars every year on competing churches while letting one out of every seven communities in the country go unchurched. This is not foreign to, but in conformity with, our economic activities and methods. A very frequent question arises in my mind: Can a man be a Christian in today's society? If he takes advantage of modern improvements and conveniences, does he do so at the expense of underpaid labor? If he eats cheap cranberries for his Christmas dinner, does he do so at the expense of underpaid child labor? If he buys a suit of clothes at a bargain, does he get it that way because children have spent their time in a sweatshop when they should have been at school or play?

These last statements logically lead to another grave sin that exists in our society—child-labor. In its present form it is a result of the social and industrial evolution of the last three-quarters of a century. Children are working today in our factories. Work is sent from New York into New Jersey for the children because the laws of the State of New York are more stringent, but the children are the victims. Further, each year children leave the schools of Philadelphia to go to the truck farms of New Jersey, and remain there until some time after the opening of school in the fall, thus losing time and failing of advancements in their grades. Society goes on taking cheap food because children do the work and are deprived of

schooling thereby. This is a grave sin on society, yet with it all, violent opposition has arisen against an amendment to the Constitution that would give Congress power to prohibit such violations of the rights of childhood. The large mass of people honestly look to the church for guidance in the matter of right and wrong and here is a situation on which nothing has been said in probably ninety-five per cent of our pulpits. The farmers are standing against this proposed amendment almost as one man because they have been misled by the manufacturers. Here is a real opportunity for the ministry of the small churches to arise to a service to humanity, but will they do it? Is this sin recognized? Offense is coming to these little ones and we go on permitting greed and ignorance to handicap them. Where is the neck of society about which it were better if a mill-stone were hanged?

Another sin of our social system is war. A few Christian leaders are today coming out boldly against any participation of individuals in this unrighteousness, trying to be Christian, even though the government might send them to prison. These are few and it is peace time. I cannot conceive of Jesus gauging a sword through the breast of another and gloating over his triumph, or turning loose liquid fire on one whom he has never seen and perhaps who has a wife and children at home. Yet that is the thing the church blessed in the last war and tried to bring the blessings of a God of love upon such acts. Only the cooperation of the church and the active support of religion can bring about the elimination of war. The institution of war is spread like an octopus throughout our whole society, in colleges and universities, in our government departments, our state militias and in our taxes. Here is something that is a real social sin that has

been glorified. "Dying for the glory of it" is the sentiment that prevails. The significant fact is that the church is absolutely un-Christian in its position on war and only an arousal of feeling in the great number of church members can bring to a focus an opinion and action through Congress to formulate policies against this heinous crime of society.

A third aspect of unholiness in our social system that is elusive and one which is not generally recognized is the inefficiency of communities in their organizations. Communities make boys and girls into men and women and in so doing these individuals are made good or bad according to general standards of action. If opportunities are not granted for wholesome activities, the boys and girls develop into maladjusted various types. Every individual is born into an environment that is the product of evolution. If this environment affords the child a chance to give normal and wholesome expressions to his activities, he becomes what is termed a good person; but if there is no opportunity for such expression, he becomes bad. It is the responsibility of the community and community institutions to furnish every young person a chance for sound growth in every way. Instead of preaching against the sins that individuals commit, the sin of the community in failure to provide a wholesome environment should constitute the real point of attack. Young people engage in questionable amusements because the unquestionable are not provided. Pigs root because they are not given a balanced ration of food. Boys and girls go wrong because they are not given a balanced ration of helpful means of expression.

Individuals are not excused from their personal responsibilities because there are a mass of sins inherent in our systems. Only the recognition of personal responsibility can change conditions. Men

fail to do their duty in the place where they live; they fail to understand or to see the possibilities of service among the people and in the communities where they live. Today in a middle-western hamlet lives a man who has accumulated much money by running a store and a farm, but has now retired from the store business and lives on his farm, the house being in the hamlet. He is broken in health. When he dies few will miss him and fewer will care. His life has been one of honesty and integrity but one spent in accumulating money; but in the minds of many who know him he has failed in life. He has omitted to do the many things possible to have made of that community a better place to live. Had he caught a vision five years ago of making of that hamlet a center and initiating a program of social and recreational activities, his life would have counted. As it is, he has committed the sin of omission which is more grave than many of commission.

Men like this are often guilty of the sin of intolerance and its brother, being self-satisfied. Jesus said, "Except ye repent and become as a little child ye cannot enter the Kingdom of Heaven." Jesus must have meant these two sins, intolerance and self-satisfaction, when He made this statement. Our churches are intolerant toward each other; each refuses to see the good in the other. Organized Christianity is intolerant toward other religions and is confident that it possesses all truth. Gandhi, who has seen the good in all, is pointing the way to the method advocated by Jesus and from him we have much to learn, though he does not profess Christianity. All religions have something to teach us. The work for progress is often handicapped because religion refuses to listen to the truths being discovered by science. "Except you become as a little child." Except ye become an open-minded, questioning searcher for truth, hon-

THE SCROLL

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Is Protestantism Vanishing?

An editorial by H. L. Mencken, in "The American Mercury" for March takes a very gloomy view of the outlook for Protestantism. At least the author considers that the prospects for Protestantism are dark, though he does not himself seem to be cast into any deep gloom by that fact. Protestantism, according to this distinguished writer, is "down with a wasting disease." Half of it is drifting to Romanism and the other half to emotional obscurantism, that is to say, fundamentalism.

The drift toward Romanism, as he calls it, turns out to be nothing more serious than a tendency toward a somewhat more formal and ornate type of

public worship, with good music, vestments, pageantry, and sometimes candles and incense. It is amazing how many otherwise intelligent people do not understand that these things do not constitute the essence of Roman Catholicism, or even an approach to it. The church gets no nearer to Romanism by having a vested choir and responses, or by using altar lights and incense, or even by clothing its ministers in alb, stole, and chasuble. There was a time when church organs, bells, stained glass windows, and steeples, were all condemned as wretched rags of Romnaism. But the church is gradually learning that the artistic resources of worship which were developed through more than a thousand years belong to all who want to use them. Opinions will differ as to which of them are really useful and which create more confusion than they are worth, but a return to many of these historic forms, which appeal to the imagination and stir the emotions of thousands of people, has nothing to do with a Romanizing tendency.

The essence of Romanism is the primacy of the Bishop of Rome as the head of a church conceived as the exclusive custodian and distributor of salvation, and controlled by a self-perpetuating hierarchy. Ask the Catholics themselves. They are mistaken about many things, we think, but they do know what constitutes the essence of Roman Catholicism. Ask them if even putting in the images of the saints and confessional boxes make a church Roman Catholic. You may make a church *look* Roman Catholic by putting in such equipment, together with altars and vestments. You may make it *sound* Roman Catholic by introducing Gregorian chant. You may make it *smell* Roman Catholic by using incense. But

none of these things has any real significance. The only approach to Romanism which the Romanists themselves recognize is the acceptance of their theory of the church and the primacy of the Pope. There is not the slightest tendency in this direction in Protestantism, except in one small section of the Anglican Church, which refuses to call itself Protestant.

The other destructive tendency in Protestantism becomes equally evanescent when subjected to criticism. That there is a large amount of "emotional obscurantism" is sadly true. Perhaps it is more militant and conspicuous just now than it was ten or twenty years ago. But this has always been a large factor in Protestantism, and during most of the four hundred years of Protestant history it has been a vastly larger factor than it is now. It is, in fact, the significant and rapid increase of the popularity of Protestant modernism that has so alarmed the propagandists of that "emotional obscurantism" that they are making a degree of noise which deceives Mr. Mencken into believing that they have taken the whole Protestant camp,—except that part of it which has already gone over to Romanism.

The Golden Rule—Revised

Bright and confident persons frequently enjoy the thrill of trying to amend and improve the ten commandments or the golden rule or some other classic dictum which has the sanction of antiquity and a reputation for high authority. There is no reason to object to such efforts, except that they so seldom succeed. Certainly these broad generalizations upon human duty require to be amplified and given speci-

fic application to existing circumstances, even as a provision of the constitution needs to be enforced by specific legislation. But snappy and clever reversals of them are of little use.

A "smart" writer—using that adjective in the invidious sense which is familiar to childhood, especially when a certain nasal twang is introduced into the voice and when a final "y" is added for purposes other than euphony—a certain smart writer has discovered a version of the Golden Rule "revised and refined" to read as follows: "Do unto others **not** as you would have others do unto you, but as others would have you do unto them." And he adds: "We applaud the revision. Such practice would make a happier world. The trouble is with most of us that we treat other people in a manner we think is good for them, not in a manner we think they will really enjoy."

This revision is worth one smile—a smile of good-natured raillery for those meddlesome reformers who identify their own prejudices with the eternal principles of righteousness and who make virtue odious and their neighbors uncomfortable by their persistent and impertinent efforts to make other people over into their own unlovely likeness. There are such reformers, and they are a nuisance. Let it be frankly admitted. But after our one smile at their folly and at this smart reviser's fling at it, it becomes evident at once that the revised Golden Rule is specious and dangerous. It is a revision downward. The chief trouble with most of us is absolutely not "that we treat other people in a manner we think is good for them." It is rather that we treat them in a manner that we think is good for us. The self-centered uplifters are relatively few, and society promptly develops an adequate mechanism of defense against them. The self-centered exploit-

ers of men and women are many, and the defenses against them are wholly inadequate.

Besides, the proposed principle is more than half wrong. It preaches a good-natured but morally feeble compliance with the whims of men as they are. It says that, in all my dealings with my fellowman, I should place my resources at the service of his ideals and desires; that the truest service to a man is to give him what he enjoys. But men enjoy very different things. Apparently more people enjoy crude movies than university courses; therefore it would be a deed of superior benevolence to endow a string of movie theatres and present in them the kind of pictures which will draw the largest crowds. Many men enjoy rioting and drunkenness, so the revised golden-ruler should stifle the impulse to interest them in something better and provide the facilities for such enjoyment.

The conscientious physician gives what the patient needs; the quack gives what he wants. The true educator gives what the student needs and tries to make him like it; the charlatan gives him what he likes and salves what conscience he has left with the hope that some of it may be what he needs. Some authors write down to a demand, others write up to an ideal; we can take our choice. There is much demand for good stuff, in all of these fields, but there is also much demand for bad stuff. The principle of giving everybody what he wants is far too risky.

The Basis of Reunion

One of the difficulties in the way of Christian union is the tendency—often most marked in the best and most fraternally minded people—to assert a degree of agreement which does not actually exist,

or to announce terms of fellowship so broad as to command general acceptance while holding in reserve certain details which they believe to be implicit in the general statement but which are not generally so accepted by the persons to whom it is addressed.

Bishop Boyd Vincent recommends as a basis for union "the simple, primitive, baptismal confession of faith in Jesus Christ as our personal Lord and Saviour; sufficient now as then for Christian discipleship and church membership, for communion and inter-communion; large enough now as then, by its very singleness and simplicity, for universal fellowship." Now Bishop Vincent, a man of large and liberal mind, is a bishop in the Protestant Episcopal church. It may be presumed that he shares, at least in a general way, in that church's theory of the nature of the church and the ministry. Episcopalians generally hold these as implications of the teaching of Christ, but they are hindrances to union with other Christians who also profess loyalty to Christ but do not accept these implications.

The Christian-Evangelist comments editorially upon Bishop Vincent's statement with warm approval and adds: "To this ground it seems all Christians who desire unity are rapidly coming. To the Disciples of Christ it is especially pleasing because it is the position they have occupied for a hundred years."

But the vast majority of Disciples have in mind another implication, for they have conceived this acceptance of Christ as personal Lord and Saviour to be a sufficient basis for universal fellowship only when accompanied by immersion, because they believe that the New Testament teaches immersion, and that, on the evidence of the New Testament, it was and is the will of Christ that those who ac-

cept Him as Lord and Saviour should be immersed. It is true that many millions of those who profess to accept Christ as Lord and Saviour do not agree with this reasoning. Whether from bondage to ecclesiastical tradition, or from a different theory as to the authority of the New Testament record, or from a refusal to admit the normative character of the early church in matters of ordinance and organization, or from sheer stubborn perversity, they simply do not believe that it is the will of Christ that they should be immersed. And yet they claim to accept Him as Lord and Saviour and, by their lives, show considerable evidence of sincerity.

This is not an argument for open membership. The Scroll is not advocating open membership. This is simply an argument for saying what we mean, and keeping nothing back. The cause of Christian union is not helped by putting forth liberal sounding proposals which everyone is willing to accept, and holding in reserve what a large part of the Christian world does not accept. When we state our basis of union, let us say exactly what we mean in such terms that it will be understood by the people with whom we are trying to come to agreement.

Opinions and Comments

The following brief quotations from recent articles in so-called religious papers indicate what some people think about Christianity and the problems of our time:

“Social service and chop suey similar to that—” This choice phrase is not taken from the meditations of a bootlegger, a ward politician, or a malefactor of great wealth. It is from the writings of a Christian preacher who is jealous for the simple

gospel. The twenty-fifth chapter of Matthew should not be read in this connection.

"The outstanding need of the hour is the indoctrination of the church." There may be other minor needs, of course, such as the purification of morals, the cleaning up of politics, the elimination of war, the establishment of justice, the promotion of co-operation and brotherliness among nations and among men. Perhaps it is expected that these will follow as corollaries from the indoctrination of the church. But they never have in times past.

"Baptism is the last act in the plan of salvation." The Apostle Paul seems to have overlooked this when he described that ladder of Christian virtues and graces by which men climb toward God. But perhaps salvation is not climbing toward God, but just barely getting under the wire by the performance of certain specified acts and the meeting of certain minimum requirements. Yet we have an idea that salvation is a term so rich in meaning, and that God's "plan of salvation" comprehends so many things that tend to the building up of human personality, that the process can scarcely be considered as completed with baptism.

"When we give the Bible its place as the highest source of authority, when we make Christ our only creed,—” But of course the first part of this is just what Christ never did, and never authorized us to do.

Health and Old Age

There is no reason why a man who is frail and broken in health in early middle age should give up the fight in despair and consider that his work is done. There have been some conspicuous examples in the history of the Disciples of men who

passed through periods of feebleness and suffering which threatened to be fatal, and on into a hale and useful old age.

Allen R. Benton, born in 1822, was described in a book published in 1868 as being "of somewhat feeble physical organization." Some of us remember him at eighty-four as an active and sprightly old gentleman, moving among his younger contemporaries with a vigor that rivalled their own, and always with the courtly grace of a knight.

Alexander Proctor, born in 1825, went to Independence, Mo., in his thirties with a threat of tuberculosis and a hope that he might prolong his life somewhat by being out of doors as much as possible. He prolonged it to the age of seventy-five, and rose to loftier heights every year to the last.

J. H. Garrison, born in 1842, was in broken health before he was forty. He went to England in 1880 in the hope that the sea voyage and the change of environment would be of some benefit, but those who met him there predicted that he would never be able to get home alive. He has passed his eighty-third birthday, enjoys life in California, writes his page of Easy Chair each week in The Christian-Evangelist, and makes a vigorous speech now and then as occasion offers.

W. T. Moore, born in 1832, resigned his pastorate at Frankfort, Ky., in 1864, "on account of failing health." He is still living in Florida, in his ninety-third year, in the full enjoyment of his remarkable physical and mental faculties.

A breakdown in middle life is unfortunate, of course, but in many cases it appears to be only a breathing spell in preparation for a vigorous old age.

“Back to the Teaching of Christ”

“Jesus and Ourselves” is the title of a little book recently published in Germany and received a few weeks ago in a shipment of new German books. The sub-title is, “A Criticism of the Ecclesiastical Theology and a Summons to the Renewal of the Religious Life.” The author, who is not a theologian but a director of schools in Dresden, puts the patriotic motive first. The state cannot prosper in industry, culture, or morals, without the guiding and unifying power of religion. A vast increase of national strength would come to Germany, he says, if all Christians could be united upon the basis of simple and real Christianity. But orthodox theology, the product in part of the apostles and still more of the post-apostolic centuries, compounded of tradition and speculation, is not the simple Gospel. To find that, we must go back to Jesus, back to “pure Christianity.”

The essence of the Christian confession, says the author of “Jesus und Wir,” is this: “I believe in God the Father. Jesus shall be my leader to God. I will live in conformity with his example.” This he finds in its finest expression in the Lord’s Prayer, of which he gives the following interesting and suggestive interpretation:

The Lord’s Prayer

This is not a prayer in the sense that by it we ask for something for ourselves; it is a confession, an evidence of our own will.

“Hallowed be thy name.” By this I pledge that I will reverence the name of God, that I will proclaim his will and live in accordance with it.

“Thy kingdom come.” Jesus intended to establish a Kingdom of God, a kingdom without physical boundaries, without external acts, a kingdom which

is within us and which binds together by an invisible tie all who do the will of God and acknowledge themselves to be his children. If this kingdom is to come, it can only be on condition that I am willing to be a child of God and to conduct myself as such toward my fellow-men.

"Thy will be done." With these words I promise that I will do the will of God, that is, that I will try to accomplish the good and to fight against the evil.

"Give us this day our daily bread." This means I will do my duty and, so far as it lies with me, will live at peace with all men, so that each one without hindrance may seek his own living.

"Forgive us our debts as we forgive our debtors." This says: I will henceforth avoid sins and will not lay new sins upon my soul.

"Lead us not into temptation." This means: I will be on my guard and will fight against my own inclinations to evil.

"Deliver us from evil." In this I promise that I will contribute to this end by the realization of the good so that the evils in the world may be diminished..

Whoever does not thus put into the Lord's Prayer his own confession of faith and express through it his moral purpose, does not understand the words of the Lord and has no right to use this prayer. As a confession it embraces everything which we owe to God and to men.

Norton's "The Rise of Christianity"

By Olynthus B. Clark

Frederick Owen Norton, academician and scholar, familiarly known as Dean Norton, has suddenly gone from among us. In his untimely death, he has left for his family, his immediate associates and friends, a legacy and monument to his life's work in the little volume, "The Rise of Christianity," (University of Chicago Press, 2.00) which came from the press only a few weeks before his passing. This book is Norton's contribution to the critical scholarship of New Testament literature and, of course, to the literature of his own communion, the Disciples, whose fellowship he loved and from which under great provocation he refused to be driven. In this volume he gave his best; into it he put his very soul; here is found the quintessence of his ripe scholarship. How his old students, in reading it, will live over the years of sitting at his feet. As a scholar and teacher, as a servant of the larger public, this volume will be his memorial.

In this volume the author has achieved in a high degree a most difficult task, viz: the production of a scientific work acceptable to scholars as a textbook for students and one which the "general reader" should easily be capable of reading with understanding and appreciation. As the author says: "By the general reader it may be read continuously as a story without attention to the source references; by the student it may be used as a guide to the study of the most significant period in the world's history." As for the first purpose, the author should have known, doubtless did know, that there is no such being as the "general reader." It is

a vain hope. The dear elusive "general reader" will always remain an illusion of writers. As for the second objective, the fondest hopes of the author, were he here to witness, should be realized.

The plan of the book for text use is admirably conceived and executed. It is a scientific narrative based upon the original sources, the Gospels and other New Testament writings, which sources are listed at the head of each chapter and classified according to the subdivisions of the chapters. A carefully selected list of specific collateral readings is at the end of each chapter. The student thus has the benefit of a scholarly, continuous narrative of the otherwise rather confusing and unorganized original writings. In this respect the book has no equal in its field. There is no good reason why it should not become the standard textbook for all college classes, or private classes,—except, of course, on the part of those who are afraid of scholarship—of truth—in the realm of religion, if at variance with religious tradition.

The volume is organized into twelve chapters, following an introduction dealing with the nature, character and extent of the "sources" and an appendix of suggestive workshop materials. There is a really good working index, quite accurate, with but few terms omitted. There is, however, appearance of haste in making up the index. An enumeration of the chapter titles shows how orderly the subject matter has been arranged, as follows: The General Field, The Local Field, The Beginning, The Message, The Conflict, The Tragedy, The New Beginning, The New Arena, The New Leader, The New Program, The New Conflict, The Victory.

It is a workshop textbook, constituting a part of the working pedagogy of the author. None but an experienced teacher could have worked it out so admirably; the classified sources, the fine balance

between the logical and the chronological in the method of presenting the narrative, resulting in bringing order out of the chaos of repetition, variation, omission and contradiction of statement. Besides the source references and collateral readings, a good feature in the hands of a skillful teacher is the scheme for an "Outline of a Book to be Written by the Student." There is also a list of "Special Topics for Class Room Discussion or Assigned Papers."

The author's treatment is marked not so much by a profound philosophical insight, as by a technical grasp and discriminating sense of the content of the subject. It is a scholarship of highly trained technique rather than of broad knowledge and sympathies. Norton was a close student; not abroad reader. His book reflects this. In picturing the contemporary background, the author does not seem to have drawn much on the general contemporary sources nor from the critical works of scholars in the larger field of human history, but rather to have contented himself with the writers in his own special field.

The book portrays the human-ness of Jesus. It is pointed out that little information is to be had on the facts of Jesus' childhood, youth and early manhood. The few glimpses we do get come from incidental references in accounts of his public ministry (p. 37), while the non-canonical writings about Jesus, compiled later, are worthless. Concerning Jesus' father, "there is a strong tradition that he died young, since he is not mentioned in the records of Jesus' adult life, while, on the other hand, his four brothers, two sisters and mother are mentioned." The author explodes the theory that Jesus' disciples were of the poor fisherman type and puts Jesus himself in the contractor-employer class.

In narrating Jesus' activities, his teachings, their

effect upon his disciples and the populace, the author usually explains things on the ground of the human naturalness of it all. Again and again occur the terms "naturally," "in the nature of things," etc., in explaining the incidents otherwise interpreted according to the conventional orthodox standards. Jesus' baptism, for example, was an act of "the non-theological Jesus," a "natural" act "dedicated to service in the fight for righteousness." In his public ministry Jesus was teaching a new conception, that of "the kingdom in the heart and not a theological itinerary at all." His teaching, therefore, is revealing a religion of experience, not of formulas. In his first sermon Jesus "established a reputation," says the author, "for 'casting out demons'" but his "authority was not shown by signs but by teachings which appeal to the moral consciousness of men." While the author generally explains Jesus' wonder-working on the basis of naturalness, he passes over many "miraculous" incidents without interpretation, giving simply the verbatim text rendering, leaving the reader to take them as he likes. Others he apparently explains on the most orthodox interpretations, as for example, Jesus' feeding the five thousand, of which he appears to accept the traditional view, a direct miraculous manifestation.

A highly commendable feature of the work is its freedom from the controversial. The author generally quite gracefully assumes the acceptance of the scientific method and modern viewpoint. He shows the human naturalness of the New Testament writings, their correspondence-letter-writing origin. Even Paul's stoutest theological polemics came about in the same way. Thus the student more or less unconsciously absorbs what the author evidently means to impress, namely, the common every-day, human source of the writings.

Imbued with the scientific spirit, the work is a good example of the quality of history as a reasoning science. Because of the paucity of indisputably satisfactory data, the author was compelled to reach conclusions by less certain facts and more devious ways. Naturally his judgment had to be less dogmatic. Frequently he is compelled to resort to the probable. He quite overworks such terms as "doubtless," "no doubt," "without doubt," "undoubtedly," "probably," "in all probability," and the like. For example: "Mark's picture of the first days at Capernium is no doubt a good example of Jesus' work. This account Mark probably got from Peter." And again: "Jesus' appearances were in all probability in Galilee," and the appearance to James "probably led to the conversion of his brothers"; "the family was probably now converted"; or John Mark "was in all probability an eye witness to the crucifixion"; or it "was probably" to the home of Mary and Martha that Jesus sent for the colt to ride into Jerusalem. The cures of the apostles "were undoubtedly of the same nature as those performed by Jesus himself."

The author does not always meet the scientific test. He is not clear at times in his references to "the Messiahship" of Jesus, as, after his disciples acknowledged him, "he forbade them to tell anyone that he was the Messiah." Mary's lavishing the perfume on Jesus, was "her declaration of his Messiahship." The author's treatment here explains nothing, but does give the impression of his acceptance of the theological Messiah. He betrays the same theological-mindedness when portraying the arrest of Jesus. He seems to be influenced by the "prophetic interpretations." Jesus went with his disciples to Gethsemane and "there occurred the noted scene of anguish in view of the coming an-

guish." Likewise, the account of the execution is quite realistic or rational until he speaks of Jesus' refusing the drugged wine offered him, for "if it must be done, to drink to the dregs, the cup of suffering the Father had not thought it best to remove." This is an unclear bit of theological inheritance.

The resurrection account is skillfully handled. First is told the departure of the disciples to Galilee where Jesus' appearances were first made. Without dealing with the subject directly, the author says: "However the appearances may be accounted for, the oldest gospel records imply a very early departure of the principal disciples to Galilee. Here in Galilee in all probability occurred the appearances of Jesus to his disciples that are enumerated by Paul, who gives the earliest account that comes to us." Then, "Whatever one may think of the resurrection, of the facts there can be no doubt. Nothing but an experience which gave them an unquestionable conviction that they had seen their Master alive can account for the extraordinary change that came over the disciples within a few days after the crucifixion." Just what "the facts" are he does not explain, and his use of the term is thus a bit unclear. It does not satisfy. In the development of the theme, however, he reveals his spiritual reservations, well illustrated in, "It was natural that Peter should be first to have this glad consciousness of his Master's presence." But still, one asks, What are the facts? The matter is left in the air and need not be.

There are other similar statements which time and place preclude mentioning here, but throughout the author betrays a characteristic, hesitant boldness. It is doubtless an unconscious reflection of the environment in which he lived and wrought. It induced a sort of timidity and caution in his treat-

ment of religious topics which he would not have developed in a free and more scholarly environment. He shows great skill and force in portraying Jesus as striking at bigotry, formalism and legalism, as a "non-theological" Jesus; but the author gives unconscious testimony that he himself was influenced by the theological, that he had to be on theological guard. Norton was perforce not entirely a free man in the treatment of his theme.

The author is at his best in dealing with Jesus' beginnings, his message and the conflict growing out of his teachings, given in chapters III, IV and V. His style is less pleasing and a bit choppy in chapters VI and VII, where he treats of the tragedy and the new beginnings. In the final chapters, he again swings into his theme with a freedom and certainty that is refreshing. With him the "Atonement" is not an atonement, but a covenant; Christ's triumphal entry into Jerusalem is not the fulfillment of prophecy, but a practical reform; the "Resurrection" is not a physical miracle, but a spiritual discernment. His picturing of the gradual awakening of the founders of the faith, that Christianity, after all, had to sunder connections with Judaism, stand on its own legs and build on its own foundation, is an admirable demonstration of the author's skill and power as a teacher and expositor. Paul was Norton's favorite and he makes him stand out. Paul did interpret Jesus, his place and teaching; he worked out the "doctrine" of the evolving church. To the reviewer, however, it seems that the author exalts Paul for making of Jesus' teaching the very thing that Jesus was trying to combat and overcome in Judaism. Jesus was de-theologizing Judaism while Paul was theologizing Christianity. Paul built up out of Jesus's life and teaching a great system, since become a body of legalistic dogma, which

even today hinders the realization of the kingdom of heaven.

The writer has pointed out a few of the great merits, some of the basic features of the book, and has possibly made too much of some minor demerits. There is far more to praise than to censure. There are few scholars indeed capable of producing such a volume. The friends of the lamented Frederick Owen Norton will, in this little volume, always see the author at his best. To him, to his genius and memory, this his own work, will be a fitting and imperishable monument.

Secretary's Notes

Charles A. Stevens writes from Olathe, Kansas: "Here come my 'Three Iron Men', as usual—a little behind, 'like a lame goose'. I wish to keep up my contact with the Institute and The Scroll. I want to be in touch with the van, though I may be only a 'high private in the rear rank.' I hope, that some day I may see the Institute."

Ralph W. Nelson has become teacher of Philosophy in Culver-Stockton College. He is also about to become a Doctor of Philosophy.

A. L. Cole sends in some "Iron Men" from Texarkana. He is the minister of the Central Church there, which is undertaking a great building program. This is one of our leading churches in the South.

E. P. Wise, North Canton, Ohio, reports on his Community Church Project at that place. He says: "It is an interesting experiment. I've had hard knocks, but think I will win in the end."

THE SCROLL

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Editor.....Winfred Ernest Garrison

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The Perils of Infallibility

The Year Book of the Churches, published by the Federal Council of Churches, is a most interesting volume. It is, as nearly as one volume can be, a hand-book of American Christianity, containing statistical and brief historical information about the 195 sub-divisions which make up the religious forces of the United States. 184 of these are in some sense Christian. Each one of these of course is *right*, in the view of its own adherents. As nearly as I can estimate, about 167 of the 184 are not only right, but are *infallibly right*, because their doctrine, discipline and policy are the plain and simple teaching of the infallible Word of God which, because it *is* the infallible Word of God, does not

need to be either interpreted or understood. Many individual members of the other 14 are also infallibly right on the same grounds, though their entire groups may not conceive of their positions in those terms.

If one glances over a statement of the doctrines and histories of these infallible but divergent sects—many of which seem to all but their own adherents not only erroneous but wierd, uncouth and fantastic—one is impressed afresh with the perils of authoritarianism. We hear a good deal in certain quarters of the dangers of free thought. If you once begin the critical process, how do you know where to stop? We have all heard that phrase: How do you know where to stop? But if one may judge from such a record as this, the most ardent devotees of a system of infallible authoritarianism have never known where to stop. There has been positively no limit to the bewildering vagaries of the faith of those who put no trust in the human intellect and earnestly seek only to follow the teaching of plain and indisputable revelation. And these vagaries have included not only wonderful and (to most of us) incredible doctrines, but systems of morality destructive of all ordinary morality, religious attitudes which have made men entirely indifferent to the welfare of mankind, and sometimes hopes and impulses which caused the little band of God's true Chosen People to plan to seize the sword and exterminate all the rest of the human race.

These horrible programs, and others less extreme, have been possible because men had come to believe that there is something in the nature of religion which makes it impious to think about it and to try to understand it, or because, in trying to think about it and doing so clumsily and inaccurately, they ascribed to the product of their own careless think-

ing the sanctity and infallibility of a clear divine revelation.

The saving sanity of any man's religion lies in what he does not know about it with infallible certainty. True, the life of religion is in its great enduring certainties. So does life in every phase grow out of its certainties—in the home, in business, in the state. Both peace in the heart and promotional vigor are the product of conviction. But peace among men, kindness and charity, modesty and deference, are the fine flower—I will not say of our ignorance—but of the admittedly limited and provisional character of our knowledge. The certainties of life are set in a wide margin of uncertainty. The bright light of knowledge has about it a broad penumbra of things which we are only in process of finding out.

And these certainties, such as they are, are achieved—not given. They are the product of struggles in experience and thought.

The 167 sects differ not so much in their thinking as in their opinions which are mere reflexes taking the place of the thinking which they do not feel free to do. And for these opinions God is held responsible. So they present a widely diverse variety of divinely authenticated human opinions. If they thought, they might differ as widely; but their attitude toward the product of their own thought, and their attitude toward each other would be different.

W. E. G.

Seeking and Finding

Sometimes the spirit of economy moves me to stop at the magazine table in the University Book Store and look through some of the magazines which I do not intend to buy. Recently, I found in one of

them a symposium consisting of answers given by a dozen or more well-known literary men to three questions, one of which was: "Is poetry necessary to man?" Most of them said yes, with various explanations. Some said no, and supported their answer by an appeal to the evident fact that thousands actually do get along without poetry and still seem to lead happy and normal lives.

These divergent answers to so simple a question were possible because the parties had different ideas of what constitutes poetry. If poetry is verse—a rhymed and rhythmic arrangement of syllables—clearly it is not indispensable for all men. No one thinks for a moment that the need for verse is quite a universal human need. But suppose one defines poetry in a larger and freer way. Mr. Carl Sandberg's 38 definitions of poetry include these: "Poetry is an expression of the experience of a sea animal living on land and planning to launch forth into the air." "Poetry is the achievement of a synthesis of hyacinths and biscuits."

Those are deep words. Life itself is a matter of hyacinths and biscuits, of gross material needs and their satisfactions, and of dreams, hopes, love, vision. These latter are so necessary a part of human life, that I suppose not one human being could be found on earth who does not have them in some sort and measure. If poetry relates to these things and includes all that has to do with the synthesis of these two elements of life, then it is indispensable, even to those who have a high scorn for verse or a total ignorance of it. Man is like a sea animal living on land and looking longingly into the blue above. An inheritance from brute ancestry; a present environment of struggle, material needs, pain, joy, desire, duty, friendship; and always the desire for more intense experiences, bet-

ter understanding, farther vision, wider fellowship.

So one might ask whether the search for God is necessary for man; and the answer would have to depend upon what one means by "God." It is rather superficial to try to show that savage tribes in the deepest jungle and in the farthest isles have their gods, if one can go down the street of one's own city and find hundreds of men who give no thought whatever to the search for God. I have no doubt but that there are a dozen such men living in my block. They do not feel the need of God as defined in any proper orthodox fashion. We may think that they ought, but as a matter of fact they do not.

The chief difficulty in seeking God is the difficulty of recognizing Him. That is always a great difficulty in the search for things of value.

Among my souvenirs of past experience I have a prospector's pick, a light one-hand pick with a long point at one end of its iron head and a hammer at the other. It is a reminder of certain days when I made a valiant but not very successful assault upon the hidden wealth of the mountains. But I did not find it—in commercial quantities. The reason? I did not know gold when I saw it. I could recognize a ten dollar gold piece, of course, or a piece of jewelry. But gold is found in the form of ore. Usually it does not look like gold at all. I knew only two or three kinds of ore, and they were not the ones which were to be found in that region. So I found no gold.

The gold of God is found in the ore of life. And the search for God is largely a matter of recognition of values in what seem to be the ordinary dirt and rock of human experience—in what is, in fact, the ordinary stuff of human experience. Consider the words of Walt Whitman:

"I see something of God each hour of the twenty-four, and each moment then;

In the faces of men and women I see God, and in my own face in the glass;

I find letters from God dropt in the street, and every one is signed by God's name,

And I leave them where they are, for I know that wherever I go

Others will punctually come forever and ever."

W. E. G.

Despotism as a Doctrinal Pattern

"Then we are required to worship God, and to recognize the kingly rule of Christ, our Lord and Redeemer, the King of kings and Lord of lords; our only law-giver, our great high priest, and the mighty Sovereign of heaven, the only authoritative emissary from the courts of glory, who must reign till he hath put all enemies under his feet."

If this is what Jesus Christ is—king, ruler, high-priest, law-giver, mighty sovereign of heaven, authoritative emissary from the courts of glory, and nothing more human and intimate than these epithets suggest—it would seem that some such pomp and panoply and some such authoritative and regal representatives of his authority and royal dignity as the Roman Catholic Church professes to offer, would be logically almost necessary. That all human language fails when attempting to describe the worth and work of Jesus, we know full well. But why make the inadequacy more glaring than necessary by confining the description to monarchical terms which exclude from the picture those relationships which apparently meant most to Jesus and ought to mean most to us? Doubtless he is the "mighty sovereign of heaven"; but he prized much

more the position of friend of sinners. Doubtless he is the "king of kings," though he never used such bombastic language of himself; yet he did not call his followers subjects, but said, "henceforth I call you not servants but friends." Perhaps he was "an authoritative emissary from the courts of glory"; but he was man enough to be "tempted in all points like as we are."

The point is that Jesus is not truly honored by describing him in terms of oriental depotism, but by thinking of him in those attitudes and relations which were most characteristic of his own thinking. It did not require the revelation which he brought to teach men to think of God as a mighty monarch to be worshipped in dread and awe; but it did require his revelation of divine love to teach men to think of Him as a Father to be approached with the confidence of childhood and the reverent intimacy of perfect friendship.

W. E. G.

The Education of Boys

For the purpose of this discussion, a boy is a male specimen of the genus homo who has ceased to be a mere child and has not yet become a man. Up to the age of about twelve years, boys and girls are alike children. There are differences, to be sure, but the points in common are more notable. About the age of twelve begins the wider divergence of the paths which lead through girlhood to womanhood, and through boyhood to manhood. For both, this period of adolescence is the most crucial epoch of life. The physical and mental changes which take place during these years will determine, in ninety-nine cases out of every hundred, the character of the individual during his entire adult life.

Very early in this period there comes to the boy

a certain enlargement of the personality, an increased sense of personal importance. In other words, he begins to feel big. This is entirely proper and normal, for he is preparing to be big. The immediate result, however, is that he desires a much wider liberty than he even thought of as a mere child, and a much wider liberty than he is yet prepared to exercise wisely, for while this expanding sense of individuality and personal importance often comes rather suddenly, discretion is growing by no such leaps and bounds. In short, then, we have a period in which the boy finds authority irksome, but is not yet prepared to use liberty wisely. He feels independent, but he is not. This simple state of affairs—simple, of course, only in statement—constitutes the material out of which the “boy problem” is made. The boy problem does not arise from the fact that the boy tracks mud into the parlor, or leaves the screen-door open, or forgets to wash his neck and ears, or shouts in the house. These are annoying but more or less trivial matters. The real boy problem is essentially a moral problem.

There are two ways of trying to solve the boy problem which do not solve it at all. The first is to increase the rigor of the discipline and the force of authority to match the rising tide of would-be independence. The other is to let the boy do as he pleases. The first is treating him as though he were still a child; the second is treating him as though he were already a man. It is hard to say which is the more ruinous in its consequences.

By the time a boy is eighteen or nineteen years old, he should have acquired moral independence. He ought, by that time, to be able to stand on his own feet, to make the ordinary daily choices which determine conduct. Beyond that age the utmost parental authority will scarcely control conduct, if the boy himself, now becoming a young man, is pull-

ing the other way. The supreme achievement in the education of any human being is to bring him to this stage of moral independence. I cannot imagine a father having any more earnest desire than to be able to say to his son at the age of eighteen or twenty, as he starts out to enter college or business: "My son, you no longer need my authority. I can trust you to give orders to yourself, and to follow your judgment, your conscience and your religion."

Suppose, by way of illustration, that in a certain school for the training of pilots, it was arranged that at the end of a four-years course the apprentice should be given charge of a ship, whether he knew anything about piloting or not. Certainly one would say that the important thing to do would be to bend every effort to make him a competent pilot before the day came when he should have a chance to wreck a ship. And that is precisely the case with reference to that period which we call adolescence. At the end of it, the youth will do as he pleases. The only safety for him lies not in making him do certain things during that period, but in teaching him to like certain things so that he will do them of his own free will and choice. The supreme educational task is to make the boy a competent pilot of his own ship before the time when he shall take it out of port.

W. E. G.

"Thus Saith the Lord"

A few months ago the interesting announcement was made that Professor Hall L. Calhoun had severed his connection with Bethany College to become associated with Freed-Hardeman College, an institution connected with the "Churches of Christ" in Tennessee. Professor Calhoun is a graduate of Transylvania in the great days of Prof. McGarvey,

took his Ph.D. in Old Testament at Harvard, and for some years occupied Prof. McGarvey's chair in the College of the Bible. As a matter of record, his statement of his reasons for making his change, which involves leaving the fellowship of the Disciples, is worth printing. It states with admirable clearness the point of view of one who holds a thorough-going authoritarian view of Christianity. His statement follows:

"I believe the Bible to be the inspired word of God, true in its statements of facts, authoritative in its commands, and that it is our only and all-sufficient rule of faith and practice. That it needs no additions and allows no subtractions. That it is sufficient in its teaching to perfect a man and to thoroughly furnish him unto all good works. I believe that the Christian religion is a matter of faith and that faith comes by hearing the word of God and that the Christian walks by faith and that in Christianity whatsoever is not of faith is sin. I believe that in the church of Christ the worship is prescribed inclusively and exclusively, that we are told what to do in our worship and that these are the things we must do and that we may not change them either by addition, subtraction or substitution. I do not believe that instrumental music is any part of the ordained worship of God, or that it is permissible to use it as worship. My observation of its use leads me to believe that it tends toward formalism and show and that it leads away from and hinders rather than helps the true and spiritual worship. I believe that humanly organized missionary societies lead to ecclesiasticism and human authority in religion and that their use is not a help but a hindrance to the progress of the truth. I believe that destructive criticism and evolution are trying to overthrow Christianity and that instrumental music and humanly organized missionary societies are seeking to corrupt it. For some years my as-

sociations have been such as to afford me excellent opportunities to observe the workings of all these forces. There was a time when I hoped that these things might be put away from among us and that as a united brotherhood we might go on together in our work and worship, but these hopes have been disappointed and I have reached a point where I desire to be associated with those only who are content to work and worship as the New Testament directs. I have always believed and preached the simple gospel to the best of my ability. It is my earnest wish to spend the remainder of my days working for pure New Testament Christianity among those who are of a similar faith and practice. My heart has ached many times over departures and divisions which I was powerless to prevent, however hard I tried. For some years I have not felt at home, nor have my associations been congenial. Hence, I have reached the point where I am resolved to associate myself with those who are standing for those things only for which we can give a plain 'Thus saith the Lord.' "

To most of us this sounds like an echo from a former century. It's particular interest lies in its perfect illustration of the divisive tendency of the authoritarian interpretation of religion. Living and working among a people most of whom place a high value upon a "thus saith the Lord," he comes to the conclusion that "worship is prescribed inclusively and exclusively," and then reaches a point where he "desires to be associated *only* with those who are content to worship and work as the New Testament directs"—that is, as he thinks the New Testament directs.

Dr. Fosdick's Farewell Sermon

. . . Six years ago, in this church, we entered on an adventurous experiment. Those were the spacious days after the war when our hearts went out to each other across all credal boundary lines. A great cause united us. Little things had seemed little in the midst of the world's tragic crisis. Those were days when, not having enough coal to go around, Presbyterian and Baptist churches actually condescended to worship God together.

In those spacious days we entered into our experiment—an interdenominational ministry to build a community church that should be in fact "a house of prayer for all people."

Now that that experiment comes to its conclusion, not because it has failed, but because ecclesiastical decree, engineered from a distance, so dictates, we may well spend a moment rehearsing what we have stood for.

We have stood for tolerance. This church is not of one theological complexion. We represent many doctrinal traditions and about as many answers as you can easily imagine to any theological question, you will find somewhere in the minds of this congregation. But never in all these six years has there been a rift in the lute of our harmony. If you want to know why, let me draw you a picture. A young college graduate came before your Board of Elders asking to join this church. She said, "I do not know whether I have any right to join this church."

"Why?" said Dr. Alexander.

"Because I am not sure that I agree with you in theology," she said. "I am modern to my finger tips."

And I never shall forget Dr. Alexander, so splendidly representing the older generation, as he rose

and stood beside this eager member of the new generation. "Daughter," he said, "do you believe in Jesus Christ?"

"Yes," she said.

"And taking Him as your personal Saviour and the revelation of your God, do you want to stand with us here for the things He stood for?"

"Yes," she said.

"Then," said he, "you belong with our company."

Why not? If Jesus Christ and what He stood for are not the center of Christianity, where will you find it? Why can we not gather people around that common purpose and let them think as they will about the details of theology?

We have stood for tolerance.

Again, we have stood for an inclusive church. The tragedy of Protestantism has been this, that any time anybody got a new idea in doctrine or ecclesiastical polity, he went out, if he had power enough, and founded a new denomination to represent it. The tragedy of Protestantism has been an exclusive church to which nobody belonged except those people who had the same beliefs about some doctrine or ecclesiastical procedure. The lamentable effect of this historical policy of Protestantism, with each denomination representing some specialty, is with us; a hundred and more denominations in this country, competing, overlapping, each insisting on some minutia, tithing mint, anise and cummin and neglecting the weightier matters of the law.

Against this policy of Protestantism we have taken our stand. We have built an inclusive Church. We represent today the major communions of Christendom. If they had let us go on, we would have been more inclusive yet. Why not? Here in New York you will find around a single block under many roofs diverse denominations worshipping the

same God. They have the same Lord. They share a common purpose. Why cannot they do under one roof what they do under many? . . .

The Cosmic Faith and Fellowship

By George B. Stewart

Brethren, we are in a renaissance, greater and wider than the world ever witnessed before. Its significance we can only partly understand now as the wave of cultural interest rises, but it is great to know that it rises. There are souls today seeking to interpret this all in terms of a religious transition similar at least to a reformation, but that it is not and cannot be. It is an awakening, a new spiritual birth, and it will carry us on to new institutions, new phraseology, new methods of approach, new inspirations. Not discarding the old, for they have their peculiar significance, but bursting old wine-bottles as if they were fired upon by gatling guns. And to my mind we are approaching something of a crisis in this new awakening, where, for the sake of liberty, the old must give way to some new forms of expression. Let us call them cosmic for the lack of a better name; let us say that we are swiftly cultivating a faith and fellowship which are cosmic in essence and in stability and subjectivity.

As I cast my reflecting mind towards the past and its institutions, I find that there have been at least five great churches which have grown into being out of various great leadings and have crystallized into infallibility around five great principles. They are these: The Jewish church held to the infallibility of the moral law and has consistently stood its ground ever since. The Greek Orthodox church centered its ex cathedra authority in the priesthood and there it abides. The Roman Catholic church,

inspired by the marvellous position of Rome and the hierarchial bishopric, grew into a world religion with its authority placed in one priest, the pope. Breaking the order came the Protestant Catholic church, substituting the Bible for the pope and clearly imposing *ex cathedra* authority or infallibility in the Book. We know that it is here; it is likely here to stay a few years longer. Then, in the ranks everywhere has grown for hundreds of years, but, seemingly, gaining momentum in these last years this new fellowship, this modern church, holding that the only authority to be called final, the only test of fellowship is not *ex cathedra* at all but subjective. God speaks to the soul direct. All that has gone before is to be used in instruction, and even the so-called fundamentals, as they are falsely called by some, are to be held strenuously, if treated in the realm of symbols or tools of worship. For nothing is more real than this—that religion must deal with the unseen and the mysterious. One word gives us the complete encyclopedia, that soul-searching word faith.

If this is true—and phenomena everywhere today indicate that it is true—we must devise some fellowship by which we can honestly and intellectually give wide expression to this growth. Whether we rally around some leader or group of leaders, whether we break and build anew, there is no unanimity of view. I think, however, if we spread the word that this is a renaissance and in no wise a reformation spirit, there need be no split anywhere, no more in the Presbyterian church than in the Roman Catholic church.

Reformation implies corruption and its eradication. No one today holds to any such interpretation. The whole thing is cast in the field of thinking and motivating. The tyranny, which may be more or

less on both sides, is academic and a strong effort to curb the other fellow's values and expressions of thought; a clinging to the old when life and civilization cry so loud for the fruits of the Spirit. Therefore, to bequeath myself a homely word and lift myself to a worthy inspiration, I think we need to-day in all the world a fellowship like unto the Campbell Institute—just so it does not by necessity and lack of interest fall to one or two to speak and write its dictum. Perhaps God raised up the Campbell Institute to leaven the lump and give a small sample of what might be done in some such fellowship of modern minds. The whole Campbellian movement lends itself very naturally to this, and often my confidence in providence has been shaken to know that such a soul as Harry Emerson Fosdick was not or could not have been born into this fellowship instead of some foreign fellowship like that of the Baptist and given a chance to say only half his say in the Presbyterian. Now, if he had been born a Disciple, think what accidental distances might have been avoided and what credal and polity errors could have been gloriously banished. I say that Fosdick was intended for a Disciple and—how many others like him! We shall see in the sweet bye-and-bye, perhaps after the General Assembly meets in Columbus, Ohio, in May.

The Cosmic Faith and Fellowship! Perhaps that is too academic and stilted to apply to a church or a local group, fighting the ordinary battles and facing the usual streams of life. It smacks of the campus and hints of the exclusive Varsity and its book knowledge. Well, what shall we call it? And why always apologize for using cultural terms as if common folks didn't understand? Wasn't that term Catholic at one time high-brow? Today it is the most common and on the tongues of the illiterate and

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Editor.....Winfred Ernest Garrison

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A Sicilian Festa

It was the Feast of Maria Santissima dell 'Udi-enza, the patron saint of Sambuca-Zabut, a Sicilian town west of the railroad which runs from Palermo to Girgenti. The street was gay with festoons of electric lights—they have them in unexpected corners now—and for a hundred yards, beginning at the church, it was lined with a double row of booths where wheels of fortune spun and clicked while voluble orators in fluent Italian painted rosy word-pictures of the possible, nay almost certain, winnings which a lucky number would bring, and where shots but little louder than the popping of a cork announced a shooting-gallery, and where stands of nuts, confectionery and cakes that have no names in

English conjured the *soldi* from the clenched brown fists of thronging children and from the pockets of indulgent parents. Bands blared alternately from two band-stands at the ends of this pleasaunce. That was Saturday night. Sunday afternoon was the same minus the electric lights but plus bright sunshine and a cloudless sky.

The climax of the *fiesta* came Sunday afternoon with the procession. The throne of "The Holy Virgin Who Hears," canopied, garlanded and beribboned, stood at the left of the altar in the church. Wax figures of arms, legs and heads, the votive gifts of grateful or expectant suppliants for healing, dangled from the conopy or lay at the feet of the Virgin. The front of her dress was well covered with watches, chains, and rings. Twelve stout bearers put their shoulders to the poles and slowly bore the throne down the aisle and through the central door. The crowd outside—two thousand, at a guess—set up a shout of "Viva Maria Santissima!" as the image on its throne came to a rest at the top of the high steps which led down from the church door. The clicking wheels of fortune were still now and the shooting gallery was deserted. Through the center of the closely packed throng ran, like a ribbon of riotous color, the ranks of the procession made up of representatives of a dozen religious societies and organizations, their gorgeous banners proclaiming from what neighboring towns (even as far as Palermo) they had come to assist the Society of the Most Holy Mary of Hearing of Sambuca-Zabut to pay honor to its patron saint, and their members resplendent with embroidered breast-bands and sashes. Straight away from the church ran this ribbon, through and beyond the crowd, and up the street which fronted the church, to where, a block away, one band stood ready to lead the procession in its march.

A lifted hand stilled the *Vivas*, and two small angels stepped forth before the throne to recite in antiphonal lines with piping childish voices the praises of the Madonna. Authoritative persons cleared a space in the street and an armful of large torpedoes were exploded with a din like the din of battle and rolling clouds of smoke. A shrill bell tinkled, like that which marks the elevation of the host; once, and the bearers set their shoulders to the poles; again, and they straightened themselves, the throne waveringly and slowly descended the steps, and the procession started. It moved slowly, very slowly, with frequent stops, for the throne was heavy and there were no relays of bearers. Besides, the procession had not far to go, and I think they wanted to make it last all afternoon.

First, the band.

Then, the societies with their banners and many other flags, especially the red-white-and-green of Italy.

Women carrying votive candles, some of them four or five feet long and as thick as a man's arm. The women wore no shoes.

Two young priests with eyes glued upon their breviaries and lips moving.

Three altar boys in red cassocks and white surplices and ordinary nondescript caps. The altar boys regaled themselves with cakes at intervals.

Then the throne of the Madonna and Child. A small boy rode on the platform of the throne dangling his feet over the edge. When the procession stopped, the boy climbed up to pin upon Madonna's dress pieces of paper money which were handed to him, or fastened to the canopy votive offerings which petitioners crowded forward to present.

Midway of the route, the procession withdrew to one side of the street while a train of powder and torpedoes extending for a hundred yards was

touched off with gratifying results in noise and smoke.

So within two or three hours the procession covered a space of eight or ten blocks and returned to a point near the church. Here again the angels paid their homage. Then the procession disbanded and the crowds returned to the booths, the wheels of fortune, the shooting-gallery, and the refreshment stands, and the bands returned to the band stands. I was told that the merriment would continue till midnight, but I did not stay.

It was an orderly and a happy throng. Ideas of the religious significance of the occasion seemed somewhat mixed, for my inquiries, which were always courteously received and answered, brought a wide variety of conflicting replies. During the whole afternoon I heard no word of any language but Italian, and so far as I could observe there was no other visitor present from outside of the immediate community except the representatives of the visiting societies.

Yes, it is interesting for a traveller to get so far away from the beaten paths and to see the ceremonials of a religion so unlike his own and the *mores* of a people so untouched by the influences of the outside world.

I have neglected to mention that this did not happen in Sicily. It happened in Chicago, on Oak Street, ten minutes' walk from the Drake Hotel and ten minutes ride from the Loop. The participating organizations were local Sicilian societies. The flag at the right of each society's banner was an American flag, while that at the left was the flag of Italy. In the interest of strict accuracy I should add that what the altar boys really ate was not cakes but hot-dogs. Thus does the great work of Americanization advance among our foreign populations.

W. E. G.

Denominational Colleges

What about the denominational college? Is it an asset or a liability to the cause of Christian education and progress? More strictly the question is whether the denominationalism of a college is an asset or a liability.

Dr. Peter Ainslie, in the course of his advocacy of Christian union, occasionally makes a few remarks on the subject of denominational colleges and newspapers. The following letters which deal with his position on this subject will doubtless be read with interest:

Chicago, May 1, 1925.

Dear Dr. Ainslie:

In your recent address at the banquet at the Congress of the Disciples, you said something to the effect that "denominational colleges ought to be abolished." This I understood from the context and from your further statement on the subject to mean that their denominationalism should be abolished, not that the colleges themselves should close their doors.

At the meeting of the Board of Education of the Disciples yesterday evening in Indianapolis, a speaker referred to the newspaper report of your address—without making himself responsible for its accuracy—in which you were quoted as urging that denominational colleges be annihilated and wiped out. I took the liberty of making a brief correction of this, saying that both in your address and in subsequent conversation you had made it clear that what you meant was not that existing colleges should be destroyed, but that they should be freed from denominational control and the limited loyalties which it involves so that they could be broadly Christian and effectively educational, and that to

this end the colleges ought to be strengthened as well as set free.

Another speaker, who had been present at the Congress dinner, challenged my interpretation and insisted that this was not the purport and implication of your statement.

The subject in itself is one of great interest, and your attitude in regard to it is also a matter of interest. Will you not give me a brief statement (with permission to publish it in *The Scroll*) as to whether I have represented you correctly, together with any further statement which you care to make on the subject.

Yours sincerely,

W. E. Garrison.

Baltimore, May 3, 1925.

My Dear Brother Garrison:

I am glad to have yours of May 1st. I do not know why the brethren get stirred up when I say anything about denominational colleges and denominational papers and denominational conventions, but these are all sensitive points because these are essential to the perpetuation of a denomination, whether it be Disciples, Baptists, or Roman Catholics.

Regarding the college, my contention is that America ought to do just exactly as the missionaries are doing in China in unifying their schools into really Christian colleges. Take our school at Nanking, for instance. Six denominations combined their schools into one institution. Neither the Disciples nor the Methodists nor the Baptists control the Nanking University; it is controlled by a co-operative board made up of representatives of all of these. I am maintaining that that is Christian education. We can do it in China and on other mission fields, but denominationalism is so strong in

America that we cannot do it here. What I am insisting on is that it ought to be studied and, if possible, ventures be made here in America. Why should the pagan atmosphere of China hold to such a program and the denominational atmosphere of America not permit such a program? It is a powerful rebuke to American denominationalism.

We have got to face this issue, and I should like to see the Disciples talking about it. This is the reason I referred to it in my address at Chicago. First, we must look upon it kindly, then study it, and finally do it. The denominational school, whether Disciple, Presbyterian, Methodist, or what not, should give way to the unifying of itself with other denominational schools, so that education will be upon a proper basis—not upon the basis of a party, which is always a hindrance to real education, but upon the basis of the whole Church, which is the only true education.

Your letter is a correct interpretation of my position. I thank you for writing me.

With cordial regards,

Your friend,

Peter Ainslie.

“The New Orthodoxy”

By Dean W. J. Lhamon

This is the challenging title of a daring little book by Dr. E. S. Ames (Revised edition, University of Chicago Press, \$1.50). One asks, Can there be a new orthodoxy? Is not orthodoxy timeless, like the multiplication table or the binomial theorem? Orthodoxy is, as the word itself indicates, simply right teaching, or true teaching. There is a general assumption that what is right in one age is right in every age. To enlarge it, limit it, or change

it, means error. Back of this there is the further assumption that the truth concerned, theological truth that is, has long since been fully discovered, stated, catalogued and pigeon-holed. And the still further assumption that succeeding ages must see it with the same old, unchanging eyes.

In this title Mr. Ames challenges every one of these assumptions. From the standpoint of the "old" orthodoxy it is a wicked title. And the book is as wicked as the title. It is a challenge of almost everything that is static in theological thought. The author has a double bundle of facts and experiences left after he has gotten rid of pretty much everything else, and on these he builds his "new" orthodoxy. In Mr. Ames' view of religious experience he has a kind of "protective system" that allows him to be bold. One is reminded of what James Russell Lowell said to the English people when they were accusing America of sending them bad political storms of a democratic kind. He said, "In virtue of our protective system we can afford to make better bad weather than anybody else." There is a good deal of the best kind of badness in Mr. Ames' book.

We must face the fact that there is a reaction (with some it amounts to a revulsion) against the orthodoxy of so long ago that it may now be called old. Multitudes of intelligent people fall into an attitude of weariness when the fourth, or the fifth, or the thirteenth century appears in the pulpit. Mr. Ames does not blame them. If he were not so serious as he really is, he would be simply amused at their weariness, and would have a good laugh on them if they went quite to sleep and fell out of a window. But he is serious. He seeks to meet them, to arouse and help them. He maintains their right to "the principle of free inquiry into all questions bearing upon the religious life." In the preface to

the second edition of the book he says: "It is my purpose to insist that there has come into the world a new orthodoxy which is precisely the maintenance of this principle of free inquiry. Science in every field has shown the advantage and the necessity of the open mind. It does not endeavor merely to reproduce the past or to expound authoritative, traditional beliefs. It regards life as a forward-moving process, marked by discovery, novelty and adventure. Consequently the tables are turned. The old orthodoxy, in so far as it denounces free inquiry, questioning and doubt, has become the great apostacy." The soul of the book is in this quotation.

Mr. Ames desires to free religion from its "muscle-bound rigidity," and give it opportunity for "vital growth and useful adaptation." Such freedom has a bearing on the question of union. The effort to unite in a rigid ecclesiasticism is futile. Roman Catholicism has proven that. And several Protestant bodies are well on their way to a like proof of it.

Still keeping to the preface, one finds some thirty or more definitions (?) of religion. You could not find one of them in an unabridged dictionary. They may be all the better for that. Some of them are penetrative and illuminating. These for example: "Religion is the turning of the soul to God." "Religion is taking the world as a fairy land of beauty and love within sight garbage dumps and fist fights." "Religion is a battle between a sword and a cross." "Religion is the mirth of kindred spirits round a glowing fire with the shadows playing over a vacant chair." But there are others! And one wonders why. May be just to give range to the "new orthodoxy."

The attitudes of the new orthodoxy are against individualism and in favor of a saving social order;

they are against an assumed infallibility of whatever kind, of the Bible, of the pope, of the creed; they are in favor of history, every-day facts, in a word, of experience. The new orthodoxy has "reverence for life." It insists on the "love of men," and the logic of that love as it issues in struggles against poverty, disease, ignorance, prostitution, intemperance and war. It has faith. "In spite of all the lions in the way, we must go on."

There is a chapter on "The Dramatis Personae" of the new orthodoxy. The first of these is just simply the "self." A dozen pages are devoted to that person. They seem to sum up in about this total, namely, that the "self" is just what one finds himself among other selves, and what he finds those other selves in relation to himself. The "self" is a real unit running out into a social nexus, and this nexus in proportion as it is a right one is a religious one. Without the "self" there can be no experience, and experience is the basis of this new orthodoxy. The other persons of the drama are the persons of the Trinity, "the meaning of which word has never been made clear. The doctrines of the Trinity have little significance in our time. If it were necessary to treat of Jesus in relation to the Trinity, the modern theologian would have little to say except what concerns the history of that conception. But of Jesus there is much to say." From this point the author goes forward to an expression of vital faith in Jesus, and of an enthusiastic love for him. To an understanding disciple of Thomas Campbell this treatment should be satisfactory. In this respect Mr. Ames' new orthodoxy is at least a hundred years old. As to God and the Holy Spirit, one cannot be so sure of the author's position. One does not like to suggest haziness here, but one wishes for something more explicit. Is the Holy Spirit something more than "the spirit of a group

of friends," doctors and nurses in the wards of a hospital, and is the person of God something more than the kind of personality that we ascribe, by way of metaphor, to a city, or state, or Kiwanis Club? Has God no other "reality and objectivity" than that of "the Ideal Socius?" It is good to be assured that "God is the great Ideal Companion," and that one can have communion with him. But one hungers for a more positive word just here.

There is a suggestive chapter on "The Growing Bible," and one on "The Changing Goal," and a final one on "The New Drama."

After reading this book and agreeing with nine-tenths of it, one does not wonder that they are scared who hark back to the fourth century for the salvation of their souls. The book is significant in three ways. First, it is significant in itself. It has intrinsic value. It places a fine emphasis on life, and experience, and the religion of life, or rather, religion as life with no special Sunday or Monday compartments. Second, it is significant because of its author. Dr. Ames speaks out of a life of service as a distinctly modern thinker and preacher. Every day of the last twenty-five years he has breathed the air of the calendar of that day. How has it worked? "By their fruits ye shall know them." He began with a small group of believers in a little building under the eaves of the University of Chicago. He has been theologically murdered and buried several times by a section of his own "brethren." But now he is quite alive, with a large congregation of devout and sacrificial people, and with a church building that is one of a score of the most beautiful and artistic in America. Third, it is significant because of the atmosphere out of which it comes. It is the atmosphere of a great university, of the scientific spirit of that absolutely free university, of its psychology and philosophy.

The author has been a teacher during many years in the University of Chicago. He is a scholar among scholars, a student among students, and a free man among free men. In this way the book is the echo of an environment. By and large, scholarship must ultimately direct, and even control thought.

In the last chapter there is a statement of "The New Drama" of "The New Orthodoxy." History is a progress and a process. The world changes and grows. "They must upward still, and onward, who would keep abreast of truth." The new times call for a new drama. Tribal rituals, animal sacrifices, taboos, social customs change, or pass away. Even the objectives of the religious seeker may be other than they once were. "We no longer seek a city which hath foundations; we are building one." "With the rise of different conceptions of human nature rituals appear as the survivals of a passing world." Once man thought of himself as "the grass of the field;" now as the "child of the ages." The monk, the ascetic, Bunyan's Pilgrim running fast to save himself, is not our ideal. It is rather the community, the state, the city, the nation, and co-operation in building these units.

I spoke above of my agreement with nine-tenths of this book. The author will, perhaps, care less about that than the reader. The other tenth is my margin of interrogation. The reader may turn that about. He may agree with one tenth and question the other nine. The author would be equally pleased, I imagine, with that if only he could be assured of having set somebody's soul free and started him thinking. It is a flexible, teaching book, and it is pragmatic rather than dogmatic. He who cares to know the trend of the times, and maybe something just ahead of the times, should read this book.

Liscomb, Iowa.

“Seek Ye First—”

A religious paper says: “Roger Babson says if Christians would pay into the treasury of the Lord one-tenth of their incomes, the annual receipts for God’s work in this country would be four billion dollars. And this is exactly what every Christian ought to do.”

There is probably no imminent danger, but we are inclined to believe that the sudden increase of the church’s available income to four billions would be a terrible calamity. There is no reason to believe that the people who would give the money would be seriously impoverished, but the church would be dangerously enriched. It has neither the personnel nor the organization to spend such an income beneficially. It would probably mean the development of an intolerable bureaucracy. When has an over-rich church failed to fall a prey to the corrupting influences of wealth?

Well, as we said, it will probably not happen immediately. No one can reasonably make the danger of a rich church an excuse for his own parsimony. Only it seems unfortunate for good people to get the notion that the church could bring in the millennium over-night if it just had enough money, and that it does not need prophets if it has enough promoters. The Kingdom of Heaven cannot be bought for four billions any more than it can be taken by violence.

Christian and Something Else

“No man can be a Christian and something else at the same time. To the extent that he becomes something else, to that extent he ceases to be a Christian.”

This is exactly one hundred per cent wrong. The

opposite is true. No man can be a Christian without being something else at the same time. Socrates used to investigate the nature of the Good by inquiring what it means to be a good carpenter, a good citizen, a good father. One cannot be good at all without being good in the actual relations of life. That is, one cannot be a good man without also being something else. Being a Christian is not a distinct and exclusive profession. It is a way of carrying on the other activities of life, being a Christian son, father, citizen, employer, lawyer, real estate agent, or what not—or several of them. Perhaps it would clarify the matter if the word were used only as an adjective and never as a noun. Religion is not a separate area of life in which pious people may dwell in peace apart from other occupations and relations; it is a method of meeting the normal demands and relations of life. Possibly James had some such idea in mind when he said: "Show me thy faith without thy works and I will show you my faith by my works."

Summer Opportunities

The summer meeting of the Campbell Institute will be held in Chicago, July 29-31.

The first term of the summer quarter of the University of Chicago opens June 22. Second term, July 30 to September 4. The Dean of the Disciples Divinity House, W. E. Garrison, will be glad to furnish any information or assistance that he can to fellows, ministers, teachers or others who may be contemplating attendance at the University during one or both terms. The Dean—being also Editor of the Scroll—permits himself to announce that he is giving a course on The History and Principles of Christian Union during the first term, The

History of the Disciples during the second term, and a course on The Rise of Modernism in Europe through both terms. Professor Willett is giving courses in Elementary and Intermediate Hebrew through the quarter. Professor Ames has a course on Movements of Thought in the 19th Century, and one on Present Problems in Psychology of Religion, both in the first term. Professor Faris is giving Social Origins and Social Control, both through the quarter. Professor MacClintock gives Literary Criticism and English Comedy, both terms. This is only to mention some of the courses to be given by "our own men."

Ideas About Religion

"Why the Yotsuya Mission keeps on growing: Because it sticks to the plain teaching of God's word, and carefully avoids all infidel ideas and practices known as Modernism." (W. D. Cunningham, in the Christian Standard.)

"The church of Jesus Christ has encountered perilous times. In some places many of the elders of churches are Masons." (Gospel Advocate.)

"No human institution can claim anything that pertains unto life and godliness. If any human institution has good features and does any good work, it borrows its good features from the church and does the good work that God commands the church to do. All good is in Christ, in the church." (Gospel Advocate.)

"The plan of salvation set forth in the New Testament needs no interpreting." (Christian Standard.)

Editorial wisdom from a paper devoted to religious education: "These modern leaders are insisting that we have a more adequate curriculum.

If they mean by this that we are to do more than teach the Bible, then they are but blind followers of the blind leaders of the fourth century." (The Lookout.)

Extracts from a letter to Professor Coulter: "Your pamphlet on 'Evolution and Christianity' has been received and perused. I suppose God has the power, if He so wished, to accomplish the creation of man through the aid of secondary means involving ages of time. But why should He choose this long, round-about way to do it when He can do it by the short-cut mode, as the inspired account says that He did? The short-cut course is the greater miracle and more to his honor and glory, and certainly more pleasant to contemplate. I much prefer to think of myself as coming into existence by the short-cut route direct from the hands of my Maker, than to think of myself as starting in ages ago at the far away end of the circuitous route in a swamp of mud and coming up slowly through mollusks, worms, lizzards, snakes, dogs, and monkeys. To this long, dreary, loathsome, circumbendibus route, I much prefer the short-cut, elevated, scenic route. In their zeal to push forward the circumbendibus route theory, the evolutionists hesitate not to search to the ends of the earth in every nook and corner for everything they can find and muster out for its support. . . The established law in the vegetable world is that every living thing is to bring forth after its kind. Luther Burbank has pulled off some remarkable stunts as a horticultural wizard. When in California, his state, I gathered up all I could about him and his work. I made search for his products in the fruit stores, expecting to find them on sale, but found none. At the Chamber of Commerce in Los Angeles, where specimens are on display of what California can produce, I expressed my surprise at the absence of Burbank's specimens,

THE SCROLL

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Winifred Ernest Garrison.....Editor

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President's Call

The clans of the Campbell Institute are to gather July 29 to 31 in the more or less Roman Catholic church conducted by Father Edward Scribner Ames. The incense will be burned as usual. There will, however, be no censor, swinging or otherwise. Every man should be there and on the job. We do not wish to have any ecclesiasticism growing up to dominate us, and eternal vigilance is the price of safety. I consider it a bounden duty to be present and to do what little I can to secure the safety and freedom of our plea and our movement, and every other member of the Campbell Institute should do the same in these our parlous times, whether you live in Tennessee or somewhere else. Let every clansmen of the Campbell clan be on hand; for America expects every man to do his duty.—*Burris A. Jenkins.*

Institute Program

WEDNESDAY, JULY 29

- 9:45 A. M.—O. F. Jordan, presiding.
- 10:00 A. M.—Welcome—E. S. Ames. Response—
Pres. B. A. Jenkins.
- 10:15 A. M.—College Personnel Work—L. L. Left-
wich. Discussion led by D. Troxel.
- 11:00 A. M.—Student Fellowship Movement—
Glenn Harding.
- 11:50 A. M.—Announcements.
- 12:00 M. —Luncheon.
- 2:00 P. M.—The Younger Generation — G. E.
Breece. Discussion led by W. H.
Sheldon.
- 3:00 P. M.—The Gary High School of Life-Organ-
ization—L. T. Nutting. Discussion
led by C. W. Longman.
- 4:00 P. M.—Some Public Dance Halls of Chicago
—R. L. Zerby. Discussion led by
E. L. Burchard.
- 4:45 P. M.—Recreation.
- 6:30 P. M.—Dinner in the Church—C. C. Morri-
son, presiding. Music by B. F.
Wise.
- 7:30 P. M.—On the Trail of the Ancients—R. C.
Flickinger.
- 8:30 P. M.—The Permanent Court of Interna-
tional Justice — President Burriss
A. Jenkins.

THURSDAY, JULY 30

- 9:45 A. M.—C. J. Robertson, presiding.

NOTE—Daylight saving time used throughout.
Dinners served in the church are seventy-five cents.

- 10:00 A. M.—Fellowship Movements in English Churches—F. J. Coop. Discussion led by John Brogden.
- 10:45 A. M.—Recollections of a Wanderer—C. C. Rowlison.
- 11:45 A. M.—Report of Nomination Committee.
- 12:00 M. —Luncheon.
- 2:00 P. M.—Evolution on Trial—E. Faris. Discussion led by P. J. Rice.
- 3:15 P. M.—Experiences of a Dean—A. J. Culler.
- 3:45 P. M.—Report of Secretary-Treasurer.
—Report of Editor of The SCROLL.
- 4:45 P. M.—Recreation.
- 6:30 P. M.—Dinner in the Church—J. P. Givens, presiding. Toasts; (true) stories; speech by the new president.
- 8:30 P. M.—Address—H. L. Willett.

FRIDAY, JULY 31

- 9:45 A. M.—R. C. Lemon, presiding.
- 10:00 A. M.—Community Organization — Jesse Steiner. Discussion led by I. L. Parvin.
- 10:45 A. M.—Survey Technique—S. Kincheloe. Discussion led by J. A. Jacobs.
- 11:55 A. M.—Announcements.
- 12:00 M. —Luncheon.
- 1:45 P. M.—Current Problems in Public Education—W. F. Barr. Discussion led by R. W. Bixler.
- 2:30 P. M.—Church Union Meditations—U. R. Bell. Discussion led by R. M. Deskins.
- 3:30 P. M.—Closing Words—Led by W. E. Garrison.
- 4:20 P. M.—Adjournment. (Lecture — W. E. Dodd, "Thos. Paine and the American Revolution," in Mandel Hall, 4:30.)

The Literature of the Disciples

By W. E. Garrison

(This paper is intended to accompany a Bibliography of the Disciples, prepared by the author. A copy of the Bibliography will be sent to any reader on request.)

A study of the literature of the Disciples is a study of the history of their thought and, in a large measure, of their culture, manners and morals. The present theme must be restricted by the exclusion of the more remote implications of the subject.

If in reply to the inquiry, What is literature? we are reminded that literature is an art and that a certain perfection of form and style is essential to constitute literature, we shall be in danger of losing most of our subject-matter at the outset. But such criteria cannot properly be applied in this case. In the same sense in which one may properly speak of the literature of philosophy or of sociology or of mathematics, we may properly speak of the literature of the Disciples. We mean by it the total body of printed matter which we have issued in the form of books and periodicals. The body of material is respectable in quantity and it ranges through all grades in quality. Where liberty of unlicensed printing goes hand in hand with the liberty of prophesying—as it ought—it is quite certain that much will be said and printed that has only temporary and local value, and much that has not even that. We need not be abnormally sensitive if some one points out absurd or bombastic or ill-natured books in our catalog. There are plenty of them, to be sure. But it happens in the best religious families. We may regret, but we need not be too much ashamed of them. All of this literature is of historic interest, and much of it is of present value.

An historian of Congregationalism has said that Congregationalists have always been "inclined to publication." The same thing could truly be said of the Disciples, and especially is this the case in regard to the publication of periodicals. A list of periodicals compiled by the writer contains the names of about seventy journals, but it is very incomplete and for the most part intentionally excludes local and state papers. About five hundred volumes are named and classified in the list of books.

It may be observed that the entire body of our literature, including both books and periodicals, exhibits certain journalistic qualities, many of the books have been written hastily and with little attention to literary form, and many of them have been addressed to some current and temporary situation.

A thorough study of our literature would require that each book, or at least each one of any considerable importance, be studied with reference to the following factors: Its contents; the interests and attitudes revealed by it, whether of the writer as an individual or of the group for which he was a spokesman; the influences which produced these attitudes, interests and ideas; the influence exercised by the book both inside and outside of the group which produced it; subsequent modifications of the attitudes and ideas represented by the book through later experiences or through the impact of other ideas.

Such a comprehensive study would, of course, cease to be in any closely defined sense a study of literature and would become a history of the life and thought of the entire body of people who have produced it. But after all a satisfactory history of literature cannot be much less than that.

In attempting a classification of the literature

of the Disciples, I have classified the books topically and the periodicals chronologically. The ten principal categories under which the books are classified are as follows:

1. Systematic doctrinal.
2. Apologetic, polemic, and irenic.
3. Biblical and exergetical.
4. Historical.
5. Practical and homiletical.
6. Christian life.
7. Missionary.
8. Religious fiction.
9. Poetry.
10. Miscellaneous.

This is, confessedly, not a perfect scientific analysis, but it has seemed to me as good as any for the materials which were to be classified. In the collection of the material I have tried to show diligence rather than judgment. I have not intentionally excluded anything on account of any opinion which I might have as to its lack of merit in style, logic, cogency or courtesy. If a man claimed to be a Disciple and if he wrote a book, and if the book deals with religion or theology or any closely allied field, I have included it if I knew even its name. A few others have been included for various reasons—that is, a few books by Disciples which are not about religion and a few books about the Disciples by others. But such books as have been omitted owe their omission either to my oversight or my ignorance. Since these are both considerable, there are probably many omissions, and I shall be very grateful for additions to the list or for additional or corrected information in regard to the books listed, or for suggestions looking toward an improved scheme of classification.

The most obvious comment upon the list is sug-

gested by the relative numbers of books under the several headings. In general the literature of the Disciples is quantitatively strong in books on doctrine, church ordinances, and in general the "Plan of Salvation," considered as the process of getting people into the Kingdom of God, or the entrance upon the Christian life, and relatively weak in books upon the concrete applications of religion to human experience and to specific problems of both social and individual contemporary life. Judging from our literature one would say that our primary concern had been for the restoration of the primitive constitution of the church, and that we have apparently assumed that the practical problems of christianizing the life of families, communities and nations would automatically solve themselves if individuals were properly converted in sufficient numbers. Either we have had this sort of faith in the general power of the gospel to solve the problems of the world without our troubling ourselves about applying it in specific ways to specific situations, or else we have been more interested in the forms, organization and doctrines of the church than in people. The former of these two alternatives I judge to be the true one. When a recent writer in one of our periodicals spoke of "the social gospel and such rot," I do not understand that he was indifferent to the welfare of men in their social relationships (and of course we never find men except in social relationships). He lays himself open to such a charge but I think it would not be a just accusation. Rather do I understand that he was assuming that, if individuals should be soundly converted and organized into churches on the New Testament model, the social problems would take care of themselves. Whether or not this is a true assumption, it is not within the province of this

paper to discuss, but I believe that a study of our literature indicates the wide prevalence of such a belief. The argument from the number of books would be confirmed by a study of the subjects treated in our periodicals during the past century.

But a warning must be given against ascribing too much significance to the relative numbers of books under the several heads. The percentage distribution of books under the various headings is not in itself a reliable index of the relative importance attached to the several themes, for the following reasons:

1. In some fields we buy and read the books of others rather than produce them ourselves. It would be interesting to inquire why this is true, but at any rate it is true. At a time when no Disciple had ever published a devotional book, one of our book-sellers reported that he sold more copies of Hanna More's Prayers than of all other books put together. Our ministers and many of our laymen today are certainly reading books of the sociological type, though we are producing very few of them.

2. Books must be weighed as well as counted. A book by an acknowledged leader satisfactorily covering a given field discourages other writers from entering that field, and the lack of a multiplicity of books may therefore be no indication of the lack of interest. For example, Alexander Campbell's Christian System had no successor for a generation. And McGarvey's Commentary on Acts, first published in 1863 and running through many editions, seemed to cover the ground in a way which excluded competition for the next forty years. I find only three works on Acts to fifteen on the Book of Revelation, but surely one could not conclude that we have been five times as

deeply interested in the Apocalypse as in the Book of Conversions. But we have had more than five times as many ways of interpreting it, and a man who is at all interested in the Book of Revelation usually considers all previous interpretations null and void, and writes a new one.

3. Many of our books have been produced under pressure of temporary and controversial demands, so that the relative numbers tend to indicate what have been the points of acute controversy rather than what have been the fundamental interests.

It is noticeable, and regrettable, that the Disciples have produced but few books which have had considerable circulation outside of their own fold. Perhaps the most widely circulated has been a devotional book by J. H. Garrison, *Alone With God*, a number of editions of which, aggregating several thousand copies, have been printed for the publication house of another religious body and with its imprint. More recently, Athearn's books on religious education have gained general recognition and wide circulation, and Bower's two books in the same field are probably used as much outside as inside of our brotherhood. Ames' *Psychology of Religious Experience* has had and still has a wide sale, and has been translated into Japanese. Park's *Introduction to the Science of Sociology*, of course, knows no denominational limitations, and apparently no national limitations either, for it is being translated into Polish at the University of Warsaw. The sermons of Edgar D. Jones and F. D. Kershner have found an audience outside of our own group, and H. L. Willett's books circulate freely across the denominational frontiers.

At least two reasons can be given why the circula-

tion of our books has been, for the most part, limited to our own members:

First, they have generally been written either for our own members, or for the purpose of winning members. This has been to some extent indicated by the very titles. Our authors are fond of displaying the personal pronoun of the first person plural. For example, Isaac Errett's *Our Positton*—a pamphlet, but more influential than many books. The addresses delivered at the first Congress of the Disciples of Christ, held at St. Louis in April 1899, were published under the title, *Our First Congress*. It was not expected to reach anyone who would not know at once that "Our" meant *our*.

Second, our books have been advertised only to our members. All but a very small percent of our books have been published by our own publishing houses, as is right and proper. In general it has never been the policy of these publishing houses to advertise their wares through papers and magazines of general circulation. So the general public does not know what books we have unless it reads the Christian-Evangelist or the Christian Standard or the Christian Courier or the Christian Leader—which of course the general public does not do. And the fact that we operate in a closed circle in this purely commercial matter of book-selling re-acts again upon our writers, who, knowing that there is no efficient agency for getting their books before the larger public, naturally address themselves to that portion of the public which they see some chance of reaching,—namely, our own people. And this brings us back again to the first reason. It is more than a coincidence that almost all of the books mentioned a moment ago as having a circulation outside of our own ranks have also been published outside of our own ranks. We find the books

of these writers on the lists of Houghton, Mifflin & Co., Doran, The Pilgrim Press, Revell, the Yale University Press, and the University of Chicago Press. Back in the early days, in the 1850's, Dr. Barclay's book on Jerusalem, *The City of the Great King*, had a considerable and general circulation. It was published by Lippincott.

Religious papers, in general, circulate only within the family of faith in which they are born. Here and there one gains a wider hearing,—always, of necessity, at the cost of sacrificing that sense of cozy intimacy which many readers of denominational papers prize above everything else. This is not a peculiarity of the Disciples. Several years ago a correspondent of the Baptist *Word and Way* (Kansas City) praised it because every line in it was “thoroughly and distinctively Baptist.” But naturally only Baptists read it. The only bold effort that has ever been made among the Disciples to produce a paper which could reasonably be expected to circulate widely outside of our own churches is that of the *Christian Century*, and its success indicates that we do not labor under any special disability in that regard. As earlier though less successful efforts in the same direction, perhaps recognition should be given to two monthly magazines: *The Ladies' Christian Annual*, edited by James Challen, beginning in 1852, and *The Disciple of Christ*, beginning in 1884, published by the Standard Publishing Co., and edited first by S. M. Jefferson, and later by Isaac Errett, Russell Errett, B. J. Radford, and Jessie Brown. Neither of these publications lasted many years, and I do not know to what extent they actually tried to reach a larger circle of readers or succeeded in doing so, but, in spite of certain articles in the latter on the distinctive position of the Disciples, the contents and tone of both

suggest that such an idea was present in the minds of their editors and publishers.

As to the topical classification of books, there is always the possibility of error if one judges by title alone. I have read most, but not all, of these books, either wholly or in large part, and have tried to avoid gross and ridiculous mistakes. Fanciful titles are likely to be misleading. Lappin's *Wren's Nest*, for example, has nothing to do with ornithology but deals with certain questions of the Christian life. I remember several years ago examining a book by John Ruskin bearing the title, "Notes on the Construction of Sheepfolds," and finding that it did not deal with animal husbandry but with the organization and functions of an established church. We have not many books with trick titles. Perhaps the writers on the Book of Revelation have been most inclined to give free rein to fancy in this direction. So we have *The Voice of the Seven Thunders*, *The Mystery of the Golden Cloth*, and *The King's Trumpet*, not to mention such slightly less picturesque titles as *A Vision of the Ages* and *The World's Tomorrow*, all of which are expositions of the Apocalypse. Books of sermons also often have titles which do not at once betray their homiletical character. This is true, for example, of Edgar Jones' *The Inner Circle* and *The Wisdom of God's Fools*. Perhaps this is not without reason, for there is an impression that many people, even very religious people, will not buy a book of sermons if they know it. At any rate it seems that one may safely say of any religious book with an enigmatical title that the presumption is that it is either a volume of sermons or a commentary on the Book of Revelation.

Comments on the various classes of books.

I. SYSTEMATIC DOCTRINAL.

1. *General Expositions of Religion.* The place

of honor at the head of this section, and of the entire list, is naturally given to Alexander Campbell's *Christian System*. His series of articles on The Ancient Order of Things, in Vol. I of the Christian Baptist, would be entitled to precedence if they had happened to be collected and published separately as a volume. The distinction between a book and a series of articles is sometimes merely an accidental one. The second volume listed under Mr. Campbell's name is a collection of the principal extras in the first series of the Millennial Harbinger. I have included in this class these comprehensive and systematic expositions of the Christian religion—a dozen or more books which might be called the systematic theology of certain leading men; I will not say of the Disciples for we are a creedless people and have no official systematic theology to which we are committed as a group—and also a number of other works dealing in a fundamental way with certain general aspects of religion, such as: J. H. Garrison's *Place of Religion in the Life of Man*, Ames's *Psychology of Religious Experience* and *The New Orthodoxy*, Jenkins' *The Man in the Street and Religion*, and Haushalter's *Reconstruction of the American Church*. It is a debatable question whether some or all of these might not be better classified under other heads.

2. *Particular Doctrines.* (a) *Christ.* A group of about fifteen books, headed by Walter Scott's *Messiahship*. Most of them do not deal with Christology in the theological sense, but with certain aspects of the character or work of Christ more or less clearly indicated by the titles. There is no book specifically about God.

(b) *Holy Spirit.* Naturally a small group. Our writers generally have tended not to treat of the Holy Spirit by itself as a separate subject, because

it has been our prevailing thought that the Holy Spirit does not operate by itself as a separate agency.

(c) *Man*. The question of the nature of man has not occupied the attention of our theological thinkers to the extent of moving them to produce independent treatises on the topic. W. T. Moore's *Man Preparing for Other Worlds* is the only elaborate treatment. His idea that the stellar worlds are being prepared to be the habitations of the glorified spiritual man is only incidental to his whole discussion.

(d) *Covenants*. This subject bulks large in our interpretation and use of the Scriptures, but has been the theme of only one separate treatment, and that with special reference to the Sabbath question.

(e) *Conversion*. Here the paucity of the list is no index of the importance of the theme or the emphasis which it has received, for the treatment of conversion has been the actual point of chief interest in scores of books on other topics. This is true of books on the Christian system in general, books on baptism, books on the Bible, books on the position of the Disciples, a large proportion of the published debates, a considerable percentage of the sermons, and all of the books on evangelism.

(f) *Lord's Supper*. These are not argumentative books about the theory of the Lord's Supper; they contain practically nothing akin to the discussions of the mode of Christ's presence in the emblems, a question about which theological controversy raged with amazing bitterness during the first century of Protestantism; but they are books of devotional tone designed to help the leader to make the service worshipful, or to help the worshipping congregation in the absence of a trained leader. Some of them might well be used more freely by those

churches which have only occasional preaching and which have almost abandoned the regular observance of this helpful and comforting ordinance.

II. APOLOGETIC, POLEMIC, AND IRENIC.

1. *Evidences of Christianity; General Apologetics.* The most comprehensive and systematic of these is Everest's *Divine Demonstration*. The title indicates the type of evidence presented. The title of J. H. Garrison's *Helps to Faith* is suggestive of a different approach. I have included also certain books against evolution by writers who hold that the disproof of the doctrine of evolution is essential to the maintenance of a Christian view of the world.

2. *Position of the Disciples of Christ.* Here again an adequate view of what we have produced would require that we should take account not only of the books here listed, but also of many debates, many tracts and pamphlets, and many series of articles which have not been collected in book form. It is my opinion that there is need at present for a little book containing a brief restatement of the position and aims of the Disciples of Christ.

3. *Attacks and Defenses.* This is an interesting section. You will observe, if you count the books listed, that there are seventeen attacks and only four defenses. This suggests that it has been our habit to turn the other cheek. I regret to say that this hasty conclusion is not entirely justified by all the facts. Two facts, in particular, need to be noticed: First, several of the books and pamphlets mentioned in the list were directed against Mr. Stone before 1832, and not against Mr. Campbell. Second, replies to some of these attacks were made in periodicals and therefore are not listed here. Besides, it may easily be that there were replies which are not known to the present writer. Some of these early documents are

of extreme rarity and of great interest. The position of Mr. Stone and his associates in regard to the doctrine of the Trinity was a matter of great concern to his contemporaries. He did not even use, so far as I can find, the re-assuring and recently popular phrase, "the deity of Jesus." It was inconceivable to the orthodox of that time that any man could refuse to employ the familiar formulæ of trinitarianism without ipso facto confessing that he was a unitarian, and the stout denial of this alternative by those most intimately concerned was not sufficient to rebut the presumption. In fact, that only made them surreptitious unitarians and therefore all the more dangerous. The Rev. T. Cleland therefore "detected" the "Socini-arian" and "unmasked" the unitarianism which he found latent and lurking in Mr. Stone's position. Stone's Letter to J. Blythe is a rare document of great importance. The choice gem of the entire collection is the booklet entitled *Satan's Loudest Laugh*. The writer of this picturesque pamphlet dreamed a dream in which he penetrated to the nether depths and found himself an unseen witness and eavesdropper at a council of Satan and his hosts, who had met to inflict discipline upon one of their number who had been charged with the duty of corrupting mankind and destroying the Christian religion, but who had most flagrantly and treasonously, as it appeared at first, abandoned the field to one who was himself a professed Christian and an ardent advocate of Christian union and the simplicity of the Gospel, one A. C., the bishop of Bethany. But when the culprit finally was permitted to speak in his own defense, he was able to prove to the entire satisfaction of the Devil and all his angels that this loud-voiced champion of the ancient order was doing more to destroy the Christian religion and build up the kingdom of Satan than any

dozen devils could do. So Satan apologized to his clever emissary and laughed his loudest laugh as he heard how the bishop of Bethany was winning thousands of followers, making inroads upon the Baptist, Methodist and Presbyterian churches, and preaching Christian union. It is pretty crude stuff, but it throws a world of light upon the conditions at the time of its publication, 1855. Of the later critiques, Ray's Text-book on Campbellism is also to be classed rather with the literature of humor (unintentional in this case, however) than of theology. Whitsett's Origin of the Disciples of Christ was an attempt to show that they were "an off-shoot of Sandemanianism." He failed to prove it, as candid and competent Baptist scholars admitted, but he pointed the way to some very interesting and important historical investigations. No one can intelligently write a history of the Disciples without studying the movement of those remarkable Scotch Independents, John Glas and Robert Sandeman. G. W. Longan answered everything in Whitsett's book that needed to be answered, and in so doing made one of the first as well as one of the most valuable contributions to the study of our early history.

4. *Debates.* Here we come to a very interesting group of books, headed by Mr. Campbell's five great debates with Walker, Maccalla, Owen, Purcell, and Rice. In the first two, he spoke as a representative of the Baptists discussing with Presbyterians the question of baptism, but in both debates, and especially in the second, he developed views of the design of baptism which were not wholly satisfactory to his own partisans. One of our leading men several years ago said that he considered that the distinctive teaching of the Disciples of Christ consisted in our doctrine of the design of baptism. This statement, in my own judgment, is very wide of the

truth; but it is a defensible proposition that no item of Mr. Campbell's teaching had more to do historically with the development of a definite group of followers and ultimately a separate religious body than his teaching in regard to the design of baptism. The debate with Owen is of special significance because in it Mr. Campbell was defending the whole Christian view of the world against one who accepted none of his usual presuppositions, and it was therefore necessary for him to discuss those fundamental concepts of religion which in almost all of his other writings he took for granted. One cannot read widely in our literature without becoming aware that much of it has been written by men who never scrutinized their presuppositions but used them as though they were axioms. In the debate with Owen, Mr. Campbell makes his most sustained effort to study the underlying concepts of religious faith. In the debate with Archbishop Purcell the question at issue was the truth of the Roman Catholic system as distinguished from Protestantism. The Campbell-Rice debate, held at a time when our movement as a separate body was well on its way, covered the whole field of the questions at issue between the reformers and orthodox pedit-baptist Protestantism. So it appears that in these five debates Mr. Campbell appeared as the champion of Christianity against infidelity, of Protestantism against Romanism, of the immersionist bodies against the pedit-baptists, and of our own movement against all and sundry who were opposed to it. The whole scheme could scarcely have been more comprehensive or orderly if the entire plan had been mapped out in advance. It is notable that in three of the five debates the opponents were Presbyterians, the body from which both Campbells, Walter Scott and Stone came. Our most acrimonious relations for a generation or two were with the Baptists

and Methodists, but Mr. Campbell never had a debate with a Baptist or with a Methodist. This lack, however, was amply supplied by later debaters, as the list abundantly shows. There have, of course, been vast numbers of debates which were not published, some of them of more than local importance; and doubtless there are many published debates which have escaped my attention. This is an interesting department of our literature, because, perhaps more than any other type, it gives insight into the actual religious conditions of the times and shows what degree of courtesy, culture and the Christian graces had been attained by the contestants and the constituencies which they represented. I have listed here no debates between representatives of different schools of thought within our own number. I am sure that some of the numerous debates on missionary societies and the organ must have been published, but I do not have them. It was noted in one of our papers in 1923 that a "new instrumental music crisis" has arisen in Tennessee and that a series of debates on the organ question was projected.

5. *Christian Union*. It is a fact to which one might make sarcastic animadversions that, though our aim has been union, our books on Christian union have been few. Our polemics far outnumber our irenics. But again I must remind you that nothing is proved by merely counting titles. It might plausibly be maintained that every debate, every exposition of the Christian system or the plan of salvation, every statement of the position of the Disciples and every defense of that position has been in motive and purpose a contribution to Christian union. Perhaps they have not all been carried out in a spirit and by a method conducive to that result, but not to recognize that underlying purpose is to

misconceive the spirit of those men who fought the battles of the past. But we do need some books of irenic temper, as well as those which lay down with brutal clearness what are conceived to be the scriptural grounds of union. The books listed under this head are only ten in number—not many for 114 years—but most of them are of great importance and interest. Again may I be permitted to glance toward the future long enough to say that here, I think, is a field in which we need some more literature.

III. BIBLICAL AND EXEGETICAL. I will make no comments upon the books in this department further than to say that it is not wholly creditable that we have made so few contributions to the generally recognized literature of the subject. Probably one important reason why we have done so little in the field of Biblical scholarship in spite of our supreme interest in the Bible has been the comfortable assumption that the Bible is a very simple book which needs only to be read in order to be understood; and another is that, while we have been interested in the Bible, we have been especially interested in certain particular parts of it to the neglect of others.

IV. HISTORICAL. We have done very little—I should be inclined to say shamefully little—in the field of general church history. Here again probably there is a significant reason. The predominant impression has been that the history of the church from the latter part of the first century to the beginning of the nineteenth is simply the story of an apostasy, and that the best thing we could do with it was to forget it and try, as Mr. Campbell said, to read our New Testaments as though no one had ever read them before us. We have been not only lacking in historical spirit and method, but have considered that lack one of our peculiar merits. There have

been but few, and these recent, efforts to interpret our own history in the light of its relation to those processes which have gone on through the Christian centuries. But apart from this lack of a proper sense of historical perspective, we have also been withheld from the calm and dispassionate study of history by the very urgency of our message and the vividness of our consciousness of a special mission. Men who are buckling on their armor for a fight are not the ones who, at that moment at least, write the scientific histories of the wars of past centuries. Men who are conscious of being a peculiar people, set apart for a distinctive work, labor under special difficulties when they attempt to become the recorders and interpreters of the great common enterprises. Yet the peculiar people stand greatly in need of the humanizing and liberalizing influences of such study. I will not characterize the histories of the Disciples further than to say that I think we need a better one than any that we have.

V. PRACTICAL AND HOMILETICAL. I must pass hastily over this topic. It has called for journalistic treatment rather than for the writing of books. For example, our interest in evangelism is primary and essential. We have had newspaper articles, convention addresses, and conferences without number dealing with evangelism, but not many books. The latest and most practical of these is Jesse Kellems' *New Testament Evangelism*. It covers in detail the methods of preparing for and conducting evangelistic meetings with a wealth of wise counsel. Many of the books of sermons are predominantly evangelistic. Reference has already been made to some of the books on religious education.

VI. THE CHRISTIAN LIFE. This class is rather pathetically thin. The same can be said of some of the individual works. With a few notable excep-

tions, some of which have already been mentioned, our contributions under this head have not been important. We have treated much more fully of Christianity as a system of doctrine and of the church as an organization than of religion as a life.

VII. MISSIONARY. My printed list of our missionary books is far from complete. I find, for example, that I have not included S. G. Inman's books on Latin America. The F. C. M. S. and the U. C. M. S. have published several volumes. Missionary books might be divided into four classes: biography, description, studies of missionary problems and methods, and addresses and other presentations of the place of missions in the program of the church.

VIII. RELIGIOUS FICTION. It is not always easy to draw the line between juveniles, which I have not aimed to include in the printed list, and stories for adults. Neither is it always clear what books of fiction should be classed as religious. I have included Jenkins' *Princes Salome*, because it deals with biblical characters. I have not included the novels of James Lane Allen, or Harold Bell Wright, or Peter Clark Macfarlane, nor the very voluminous works of J. Breckinridge Ellis (except two which have a biblical setting). As a piece of Disciples' propaganda in the form of fiction, D. R. Dungan's *On the Rock* has been the most conspicuously successful in the matter of circulation. Its 33rd edition was issued twenty-eight years after the date of original publication. There may be still later ones. Not many best sellers last so long.

IX. POETRY. We do not shine in this field. Thomas Curtis Clarke may be mentioned with approval. I have not listed the works of Vachel Lindsey, but he has won more celebrity as a poet than any other Disciple ever has, and he has not hesi-

tated to declare his allegiance and to publish a poem on Alexander Campbell. Paul Van Doran in an article on "Salvation with Jazz" in the Century Magazine for April, 1923, cites Mr. Lindsey as perhaps the only major poet of the present time who openly and avowedly maintains the point of view of evangelical Protestantism. He calls him "an evangelist in verse" and says: "Only he, among those recent American poets who are also important, has a record which he avows of membership in a more or less militant denomination, of admiration for foreign missionaries, of activities in the Y. M. C. A., of blows struck in behalf of the Anti-Saloon League . . . Others may see in the Campbellites an undistinguished though aggressive village sect with apostolic prejudices; to Mr. Lindsey the Disciples are the faithful legionaries of Alexander Campbell, the pioneer who proclaimed a millenium in the western wilderness and set the feet of his companions and inheritors on the path which leads to a New Jerusalem." Mr. Lindsey is not quite the Dante of our orthodoxy nor the Milton of our Puritanism, but he is the first Disciple poet who has made the world listen. His great reputation began with a religious poem, "General Booth Enters Heaven," and one of his most colorful poems (though not quite so redundantly polychromatic as "The Golden Whales of California") is boldly entitled "Alexander Campbell."

X. MISCELLANEOUS. This category is in part a confession of the incompleteness of my scheme of classification. No standard system of library classification, such as the Dewey Decimal system or the new Congressional Library classification, recognizes any such catch-all as a "miscellaneous" class. But I have used it to include books of collected materials on diverse topics, books in departments in which we

have too few representatives to make it seem worth while to give the separate classification which they theoretically deserve, a few books which do not deal with any phase or aspect of religion, and some books which seem to me to be better described by the adjective miscellaneous than by any other that could be applied.

Periodical Literature.

I must pass over, almost without comment, the very interesting field of our periodical literature. I have divided it into three periods, very unequal both in length and in mass of contents.

The first, before 1830, is the period of the Christian Baptist. It was a period of belligerency and of a destructiveness which sometimes seems to us of a more peaceful age quite too indiscriminate. But it was not indiscriminate. It was an attempt to destroy those things which were conceived to be destructive of the peace and unity of the church. By the side of Mr. Campbell's Christian Baptist stood B. W. Stone's Christian Messenger published, beginning in 1826, first in Georgetown, Ky., and later at Jacksonville, Ill.

The second period, 1830 to 1866, from the beginning of the Millennial Harbinger to the beginning of the Christian Standard. It is the period of monthly journalism. This period of thirty-six years, just about one generation, saw our movement take its place as a separate religious body, its union with the Stone movement, expansion in new territory, much spirited controversy with denominational neighbors, active evangelism, the beginnings of national organization with the General Convention of 1849, state missionary organizations, and the founding of most of our colleges except those in the newer regions. The Prospectus of the Millennial Harbinger, the very first sentence of volume one, number one, began as

follows: "This work shall be devoted to the destruction of sectarianism, infidelity, and anti-Christian doctrine and practice." In contrast with this, the prospectus of Walter Scott's paper, the Evangelist, which he began to publish in 1832, began with a positive statement of his principles: the Messiahship of Christ, the chief facts of His life, death and resurrection, remission of past sins through immersion and of subsequent sins through confession, the Holy Spirit as the gift to those who are obedient, and eternal life. Here is actually not a word about the evils of sectarianism and the degeneracy of the Christian world in general, except the simple statement that he would, so far as possible, avoid party feuds. This is expressive of the temper which now began to prevail among our strongest leaders. They were still ready to reply vigorously to misrepresentation. They would seize their arms with the promptness of minute-men to repel invasion, but they were less quick to provoke attack or to make inroads into the enemy's country. The pages of the periodicals still contain plenty of polemical material, but the provocation now generally comes from the outside. Constructive work becomes more prominent. While I have called this the period of monthly journalism, there was the beginning of weeklies—first the Christian Age, 1851, then the Sower and the Christian Banner, 1854. The last two had gone out of existence before 1857, and the first did not last much longer.

In 1854 there was an acrimonious controversy between the Millennial Harbinger (especially W. K. Pendleton) and the Christian Age which represented the so-called Christian Publication Society. Here is an interesting and almost forgotten episode. The Cincinnati Tract Society was in existence before 1849. At the first General Convention in that year, the matter of publishing a Sunday School library

was brought up and referred to a committee, which reported in favor of joining this effort to the Cincinnati Tract Society and that "the whole should form one society of the brotherhood at large." The following year the Cincinnati Tract Society amended its constitution and became the "Christian Tract and S. S. Society" and stated its function as the publication of tracts and Sunday School books. Again in 1851 the constitution was amended and it became the "American Christian Publication Society" with its functions enlarged to include the publication of "other religious works." Meanwhile the "Christian Age" had been started as a private enterprise by a Brother Jackson. In the winter of 1852-53 a plan was projected and published in the "Christian Age" for the formation of a new publishing concern to be called the Bible Union, a \$40,000 stock company, which was to divide its profits between dividends to the stockholders and appropriations to the causes of the brotherhood. This also was dropped until the fall of 1853, when there were active efforts to raise money for this enterprise. The "Christian Age" had been taken over by the Publication Society. B. Franklin says in the "Christian Age" (quoted in Mill. Harb., 1854, page 343), that "the Society has a weekly paper patronized and supported by thousands of our brethren" and "8,000 subscribers patronizing the Sunday School journal." Mr. Pendleton says that "it was the individual enterprise of Brother Jackson, of whom the Society bought it, that raised the number of subscribers to the "Age" to 'several thousand,' and the list has decreased since the Publication Society has owned it." In October, 1853, the "Age" had 6,200 subscribers; in June, 1854, 4,000. The Millennial Harbinger argued that the so-called Publication Society had no real authorization from the brotherhood. A. Campbell said (Mill. Harb., 1854, page 470): "We have

no organized Christian Publication Society."

The third period, beginning with the establishment of the Christian Standard in 1866, and continuing to the present, is the period of weekly papers. The study of it should be a subject for a separate treatment.

The final word must touch again upon the question of our contribution, or lack of contribution, to the general field of religious literature. Fundamentally, we have failed to produce literature which appeals to the general public outside of our own group, because we have been primarily interested in producing books and periodicals which should be distinctively representative of "our" plea. It seems clear that a body of literature cannot be at the same time *distinctive* in this sense and *general* in its appeal and influence. We may, of course, produce some books in one field and some in the other, but the same books can scarcely fulfill both functions. We must distinguish therefore between a literature which is an *asset* for our special purposes—a denominational asset, if one may say so—and literature which is a *contribution* to general Christian scholarship and to the study of those problems in which religious people in general are interested. It may be said that our special presentation is precisely the contribution which the world needs. This may be true, but the question is not what we think about it, but what the rest of the world thinks. And intelligent readers have a way of knowing whether a given piece of literature is propaganda put forth in advocacy of the position of some group, or a bona fide contribution to the common store of knowledge and of spiritual insight.

When we begin to consider the question of what literature we ought to produce, we might just as well face fairly the question whether we mean the literature that we need as an asset, or the literature that

we ought to contribute without regard to its special value to us. A great literature, scholarly, free, broadly Christian, will not be a literature "of our own" any more than a great university, devoted to free and untrammelled investigation and to the search for truth could be a university "of our own." There is no such thing as a great university of anybody's own. Even a staunch Republican and protectionist could scarcely believe that a university founded by a group of protectionists to teach protection could ever become a great university or even a real university. It would be a contradiction in terms. So would a free trade university. So would the proposed anti-evolution university at Dayton, Tenn. Protection and free trade, evolution and anti-evolution, must take their chances in an atmosphere of free investigation. Propaganda is perfectly honorable and legitimate, but there is a difference between propaganda and research. So there is a difference between the literature of propaganda and the literature of investigation. We have been more successful in the former field, because we have been more interested in it and perhaps more adequately prepared for it. Perhaps the other will come later.

"This Is War"

As it may be that many of the readers of the SCROLL do not see the Christian Standard, a paper published in Cincinnati in the interest of a position which it erroneously supposes to represent the historic plea of the Disciples of Christ for the reunion of the church upon the basis of the mind of Christ, we give the gist of a letter and an editorial reply published in its issue of June 13. D. A. Wickizer, pastor of one of the fourteen churches in the Chicago area which the C. S. recognizes as "loyal,"

protests against the exclusion of certain other churches from that list, *e.g.*, the Jackson Blvd. Church whose pastor has the high regard of both conservatives and liberals and whose efficiency seems to be certified by the fact that he has had 650 additions at regular services during the three years of his ministry.

Edwin R. Errett explains why the Jackson Blvd. and some others cannot be included among those which are "doing the outstanding constructive work."

1. They support the Chicago Christian Missionary Society which recognizes Evanston, Monroe St., Memorial, and University as "sister churches."

2. The C. C. M. S. employs P. J. Rice as secretary, who is a member of the Campbell Institute.

3. The C. C. M. S. recently announced the placing of two University of Chicago students in the pulpits of two of its missions.

4. The C. C. M. S. recently had a celebration at which speeches were made by Morrison, Jordan, Longman, Garrison, Alva Taylor, and Borders.

"My dear sir and brother, this is war. . . . The intensity of our feeling for this great cause brings to us the sore temptation to speak in the passionate tones of Deborah, denouncing Gilead and Dan and calling for a curse on Meroz. . . . These congregations (*e.g.*, Jackson Blvd.) are running with the enemy (*i.e.*, Rice, Morrison, Longman, Ames, et al). They are lending recognition to the enemy. They are giving comfort and encouragement to the enemy. They are serving the purposes of the enemy."

Yes, this seems to be war. But certainly it is not civil war.

Sundry Items From An Address By Prof. James Moffatt

The early church quickly learned that if it was going to have a creed at all, it ought to sing it. One test of a creed is whether it can be sung. One reason the Presbyterian Church has so deplorably fallen below the level of the New Testament church is that it has an insingable creed. You can't sing the Westminster Confession.

Any religious movement must be judged by the type of worship that it produces.

Anatole France, in his story, "Pontius Pilate," probably correctly represents Pilate's attitude to Jesus. He simply forgot all about him. We cannot credit the tradition which tells of his remorse in later years.

The Jewish Messiah was never expected to be a teacher. Several different functions were ascribed to him, but never that of teacher. The early church dwelt on the teaching function of Jesus because it was an unexpected and sensational feature. The figures are sometimes mixed but the meaning is clear. Mark says that Jesus saw the crowds "like sheep without a shepherd, and he taught them." But you don't teach sheep; you control them. Jesus was not simply a controller, but a teacher.

"Unto Judea, and Samaria, and the uttermost parts of the earth." The first represents a mission to those with whom one has sympathy and a common culture; the second, to those toward whom one has such an antipathy as is possible only between people who are somewhat related and who have mutual acquaintance and hatred; the third, to those who are beyond the range of knowledge or interest. The three fields are those of sympathy, antipathy, and apathy. Christianity as a missionary religion must function in all of them.

Secretary's Notes

Prof. Clarence E. Rainwater is now regaining his health in the ambrosial climate of Altadena, a suburb of Pasadena. He explains:

"Upon advice of my physician we moved one month ago to Altadena, a suburb of Pasadena. It lies along the foothills of Mt. Lowe, is 1,600 feet elevation and about the most beautiful spot in Southern California. Mountains on every side and so beautiful! Just today we have had both rain and sunshine, and the mountains to north and east (the higher ones) are capped with snow while all is spring green and blossoms about us. Our house is new, just finished, six rooms and three porches, and modern in every California detail. We are so comfortable and so happy here! I surely will recover now."

Carl Agee sends in the name of Edwin Wyle of Canton, Pa.; G. A. Peckham and Lee Cannon send in the name of Dan C. Troxel of Hiram, O.; H. B. Robison sends in the name of Charles Hunter Hamlin, Dept. of History, Culver-Stockton College. Other new members are Louis A. Warren, Zionsville, Ind.; B. H. Linville, 3314 Carlisle Ave., Baltimore, Md.; Edwin S. Priest, Petersburg, Ill., and F. A. Culler, Hiram, Ohio.

Ira L. Parvin sends in his greetings from the Monroe St. Federated Church, Chicago. He is having great success in this new pastorate.

Rev. J. H. Fillmore, Cincinnati, has become a member of the Institute.

Willis A. Parker, District Representative of The Playground and Recreation Association of America, 315 Fourth Ave., New York City, is helping work out standards to measure the values in recreation. This endeavor seems timely in days when commer-

cialism is about to engulf our whole school athletic program.

W. S. Lockhart is now working for "The Church Life Foundation," "A Movement for Spiritual Enrichment and Business Efficiency of the Churches," 5804 E. New York St., Indianapolis.

Prof. Walter C. Gibbs of the Bible College of Missouri, sends in his regrets that he was not able to attend The Disciples Congress in Chicago. He says, "I just cannot get away from my classes that long. I have to miss many good things on that account."

R. W. Hoffman, formerly of Sullivan, Ind., writes from "God's Country" the following:

"You may properly address me at Wheatland, Missouri, to which place we came at the first of February. We are undertaking a solution of the rural church problem in Hickory County, Missouri, and the inspiration of the fellows of the Institute will always be appreciated. So let The Scroll come on."

The following messages have been received, with checks attached:

"I hope to attend the Institute this year for the first time."—Askew.

"My 'iron men' seem to be lame but they are limping in."—Carter.

"Associate Professor of Physiology and Pharmacology . . . University of Nebraska."—Cope.

"I hope to attend the Institute meetings"—Dickinson.

". . . three iron men all out of breath from a hard chase . . . The condition of my mother who was paralyzed March 6th, will probably keep me in Kentucky this July."—Gabbert.

"Wish to express my hearty sympathy in the work you are accomplishing."—Hoover.

"Sincere good wishes to Campbell Institute."—Hopkins.

"Good luck to the Scroll."—Dr. Hutchinson.

"Hear ye, hear ye! Here they are."—Dr. Lhamon.

"May their hard metallic ring vanish into the sweeter cadences of valient service and thus may the voice of the secretary be stilled for another year.

Having exercised my pleasure in this strenuous manner, I regret to say that I shall not be able to be among the "School of the Prophets," for July 28th to 31st, but will the rather rejoice in the balmy atmosphere of California, lecturing the Brethren at the Southern California Convention."

—W. S. Lockhart.

"I spend no other dollars with as good grace."—H. D. C. MacLachlan.

"Enclosed find three—count 'em."—McElroy.

"I can not be with you July 29-31. Regards to the men."—Nelson.

"I hope you are doing well and the world is giving you fair treatment."—Powell.

"I take pleasure in handing you herewith my contribution toward the worthy cause."—F. M. Rice.

"I regret that Summer School will prevent my attendance at the July meeting."—Robison.

"Your emotional, scriptural, patriotic appeal, with its grand hailing sign of distress, has done the work for me! Here are my dues to the Institute.

"Once more I am planning to visit the mid-west and attend the meeting of the Institute July 29-31.

"I was sixty years old the other day. It's a queer sensation to go through this date. I expect to be on the map for some time to come, however, and as people still guess me under fifty, I am going to act that age as long as I can." —Rowlison.

"I cannot give your call to read a paper very serious heed but trust, however, I may share the joy at least of being there."—Wakeley.

"I prefer to come and listen to those who have been less rushed by architect's plans, builder's brick, hod-carriers' wages."—Wolfe.

"Glad to send the great Trinity. Give us more for our 'mun'—more Scrolls. Going to Hawaii—may cut me out of the meeting."—A. W. Taylor.

Other recent checks from C. J. Armstrong, Atkins, Bell, Blackman (new member), Coop, Gibbs, Hall, Hamlin (new member), Holloway, Jenkins, Jewett Jones Jordan, Lineback, McCormack, McCreary, Minor, Park, Parvin, Payne, Troxel (new member) and Wyle (new member).

Extracts From Letters

Sincerely wish I were nearer so as to have closer relations with the fellows of the Institute.—*Crossfield*.

Disciples in Kansas City are as optimistic as ever. Dedicate the eighteenth church next Sunday afternoon. Here is hoping for the best for The Scroll and the Institute. Both are needed in other places than Dayton, Tennessee.—*Stubbs*.

Drake has closed her very best year. I have been happily surprised at the spirit in the institution and also at the quality and attitude of the men in the College of the Bible. The student body is open-minded. Some are conservative, but they are open and unprejudiced.—*Huff*.

In defense of the Institute, am sending you three Iron Men to do service on the field of valor where those others fell of which you spoke in your recent letter. Really, I feel that these are a kind of "sin offering"—for my own sin, you understand, because of my apparent aloofness and neglect of the Institute. I certainly did want to attend the Institute

meetings this year. But circumstances make it impossible.—*V. T. Wood.*

We are about to burn up down here for want of rain. If you can send us some relief please do so immediately.

Sincerely, C. S. Linkletter.

Balboa-by-the-Sea:

My family and I (now known as the three R's) are domiciled here in a sea-side cottage waiting for the promised bathing weather. Unfortunately bills have been made to follow the billee wherever he goes. So I hav just had to spend an hour and a half California climate giving them appropriate responses. Your call for iron men not being a bill fits more truly into this seaside work whither thousands come to get iron into their blood—and iodine, too.

In the vague sub-conscious where our wishes and hopes are stored there is still a live desire to come closer to the C. I. work—eventually.—*Rowell.*

You are not a good general, you don't keep your men at the front long enough. You relieve them too soon and it puzzles us to keep recruits enough ready. But we'll forgive you this time, therefore, I shall have opportunity to meet with the Institute at least once or twice.

It has never been my privilege to have a meeting with the institute.—*Barr.*

Yea, verily, I have ye! But why do you so constantly, continuously and persistently talk of the three Iron Men—? Iron Men, indeed! What I'm sending you herewith is naught of iron, but of pure gold—or rather a scrap of paper (a scripts—in other words "script"), which where I'm so favorably known, even in my own country, passes for gold. If you knew the hard labor required to grab this certificate of gold, you'd no longer talk about Iron Men—rather you would would call them gold crowned

men. So mark my dues paid—to—? I don't really know where I am "at" on your books. Be that as it may, I shall doubtless hear from you, it is so much to help to keep The Scroll ascrawling. Now for the next thing you asked for.

No, I cannot be present this year at the Institute meeting, as much as I regret it. If I could go, I should like to read a red-hot paper on Our Obligations to the World of Today—or some such title—or possibly, The United State Must Enter the League of Nations, or We Must Save Independence Day (The Fourth of July) from Its Betrayers—Think of it, Independence Day to become defence day! You tell C. C. Morrison, that while he's all off and clear wrong on the League of Nations, he's just as right on the Outlawry than and constructively against Defence Day.—*O. B. Clark.*

The Scroll has been very interesting and I would feel honored to become a member of the Institute. In the application form in the pamphlet which you sent it was desired to know the applicant's college and degree. I give mine below.

Washington University (St. Louis), B. S., 1917.

Mass. Institute of Technology, M. S., 1918.

Harvard University, M. S., 1918.

Washington University, E E., 1923.

—*Wendell P. Monroe.*

Hongkong, 4|22|'25.

We're having a "vacation" herewhile I supply for Union Church for five Sundays. The membership is nearly all British, a bit slow, but very fine people. We enjoy them.—*E. K. Higdon.*

Hope to come to Chicago July 29-31.—*McLain.*

I am teaching again this summer Will be there if possible—*Gibbs.*

Now I am parting with \$3.00 reluctantly and if I could get to that meeting I should read a paper on

"Why We Should Ask for an Audit." It might embarrass us all! At any rate I am going to get this back in some way for an associate auxiliary, ancillary or whatnot. I may not possess a voice in the meeting but I can roll the Iron Men and make a lot of noise.—*A. G. Webb.*

Checks without messages have been received from the following members:

Cowherd, Sharpe, Seymour, Nourse, Brogden, Ryan, Bowman, Henry, Longman, Lemon, Leftwich, Burchard (New), Priest (New), Fillmore (New).

I would like very much to see a large number join the Institute on the present liberal and very open membership plan . . . No letter or sermon is complete without three paragraphs. I would like to write about "Truth and Freedom," which you urge superadmonishingly, but think better to ask surreptitiously about the "bowels of marcy" and if you realize all that is implied in that? As for "patience of hope," I doubt not but what that needs no hypercalcinistically word of interpretation.—*Stewart.*

. . . . but it looks now as if I should not get to the Annual Meeting. If I fail, I shall yet be with you in spirit. I hope you will have a delightful season of fellowship, and a real feast of both soul and intellect.

Burris Jenkins "spieled" for us here at our Elks picnic on July 4th, and did a good job of it. He is a superb man, as you are well aware without my saying it.—*Edwards.*

In response to yours of May 22, I am enclosing my three men of iron for another term of membership in the C. I. I note the remark that "We wish to write into the Scroll of this christian century a better standard and send it out as a better evangelist," etc. By rights I should have deducted twenty-five per cent on my remittance for so execrable a

pun! One more similar offense and I shall start a movement to employ Clarence Darrow to prosecute you and debar you from membership in anything but Bryan's projected University of Miami.—*Boyn-ton*.

Your form letter itself is worth the three bucks. The Scroll and membership in our distinguished order comes free. I should like to attend and read a paper on "The Art of Worship," but at present writing it seems extremely doubtful, as Chicago is quite a distance away. However, I hope to move near headquarters some of these days—*Hester*.

Members of the Campbell Institute, July, 1925

Abram, Rev. Robert C. N., Eighth St., Columbia, Mo.
Agee, Rev. Carl, Roosevelt Blvd. and 10th St., Philadelphia, Pa.

Alcorn, Rev. W. Garnett, Fulton, Mo.

Alexander, Rev. John M., Independence, Mo.

Ames, Dr. Edward S., University of Chicago, Chicago, Ill.

Armstrong, Rev. C. J., 1101 Broadway, Hannibal, Mo.

Armstrong, Rev. H. C., 504 N. Fulton Ave., Baltimore, Md.

Armistead, Rev. Joseph D., Irvington, Indianapolis, Ind.

Askew, Rev. Wm. A., Mt. Carmel, Ill.

Atkins, Rev. Henry Pearce, 516 Union Central Bldg., Cincinnati, Ohio.

Baillie, Rev. Alexander S.

Baker, Rev. C. G., 201 N. Addison, Indianapolis, Ind.

Barr, Prof. W. F., Drake University, Des Moines, Ia.

- Batman, Rev. Levi G., 1516 Florencedale Ave., Youngstown, O.
- Bean, Mr. Donald, University of Chicago, Chicago.
- Bedford, Rev. Archie B., 200 W. Kennedy St., Syracuse, N. Y.
- Bell, Rev. Urvan Rodcliff, Paducah, Kentucky.
- Blackman, Rev. Earl Austin, Linwood Blvd. Christian Church, Kansas City, Mo.
- Blair, Rev. Verle W., Plainfield, Ind.
- Bodenhafer, Prof. Walter B., Washington University, St. Louis, Mo.
- Borders, Rev. Karl, Russia.
- Bowman, Rev. E. M., 1 W. 67th St., New York.
- Boynton, Rev. Edwin C., 1418 Ave. K, Huntsville, Texas.
- Breece, Prof. Geo. E., University of Chicago, Chicago.
- Brelos, Dr. C. G., 103 S. Grandview Ave., Pittsburgh, Pa.
- Brogden, Rev. John, 719 Campbell Ave., Hamilton, Ohio.
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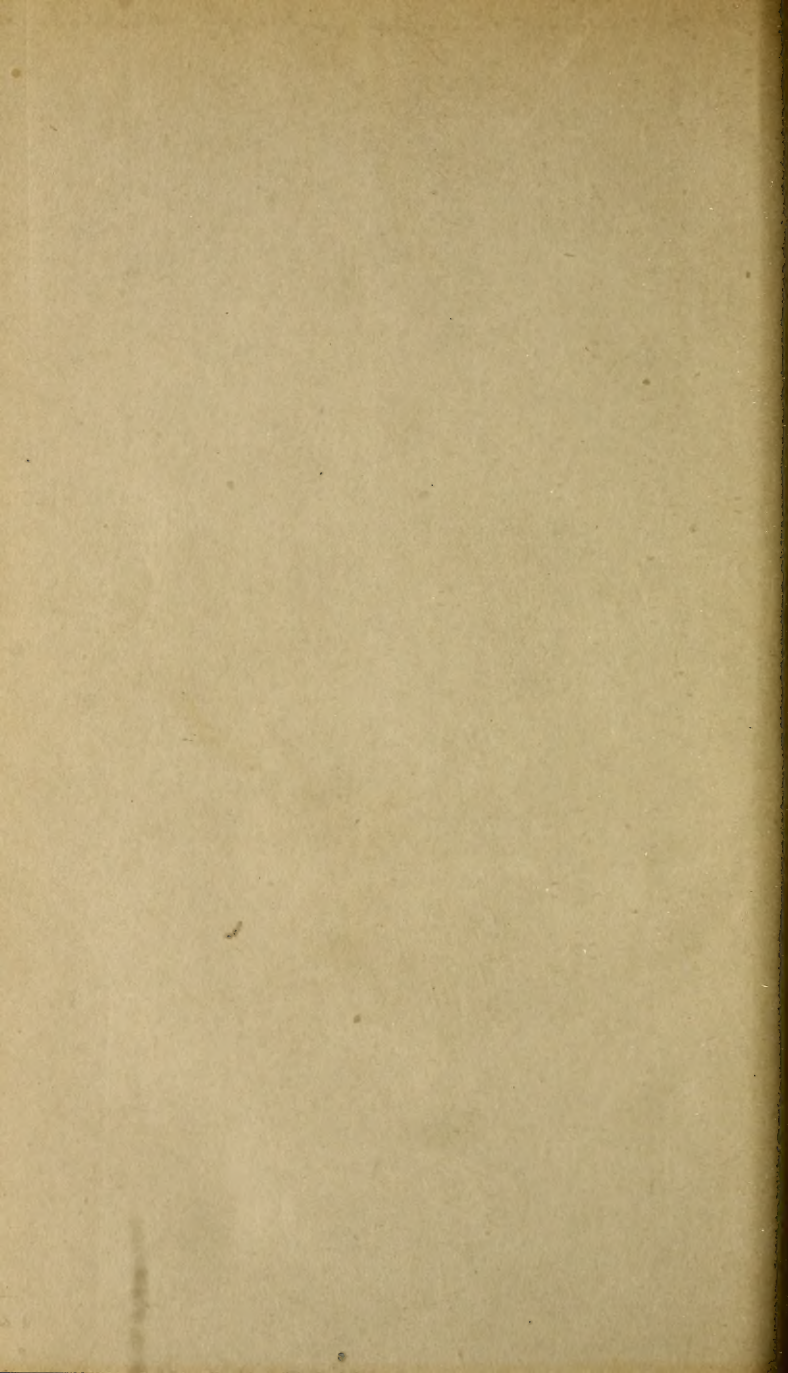
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